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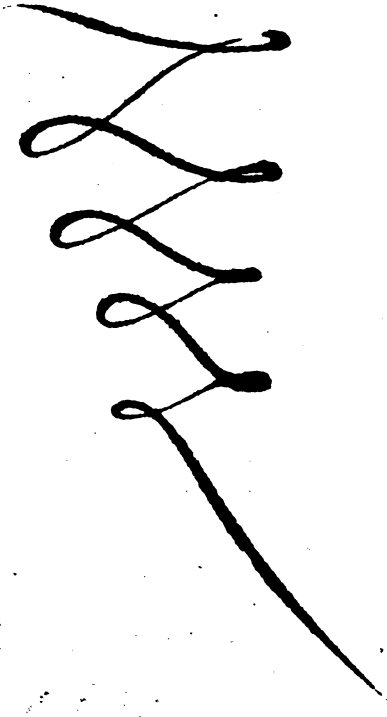
James C. Todd

March 13th 1837



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DR. BEECHER ON CATHOLICISM.

ITS INFLUENCE ON REPUBLICAN INSTITUTIONS.

Dr. Beecher, who for four Lord's-day evenings, says the Christian Watchman, has been delivering lectures on Political Atheism: on the last Sabbath evening commenced a course on the doctrines of the Church of Rome, and their tendency on the principles of a Republic. His text was from Prov. xviii. 17—"He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him." He commenced this introductory lecture by remarking on the difficulties always attending the discussion of a complex subject.

* * * * * * * * * *

In the contest of opinion with each other, there should be perfect reciprocity in discussion. As our own dross may appear to us more valuable than the pure metal of another, it is our interest to be as willing to be examined, as we are to examine our neighbour. The Doctor remarked, that he felt as willing to give this liberty, as to take it, and that he was absolutely the friend of free inquiry, in ll its length and breadth. All denominations of Christians were public, and as liable to be searched as to their sentiments, as any publication that may issue from the press. The Catholics are as liable to this inquiry as the Protestants, and no more. They have the same rights, with other sects, to all their opinions, and are to be treated with the same courtesy and kindness. He lamented that a periodical had appeared amongst us, treating them with invective, instead of sound argument,—a publication offensive to good taste, as well as prudence. He hoped to proceed with kindness, in presenting a concise historical account of the resources and designs of the Church of Rome, and the tendency of her doctrines. In doing this he knew he must encounter difficulties, which did not meet him in the examination of Atheism. The subject was of peculiar delicacy, on account of the honest opinions of some, and the loose maxims of others. Some of these maxims are utterly false in theory, and impracticable in action. One of these theories is, that religion and politics have no connexion. If by this is meant, that governments, as such, have nothing to do in the regu-

lations of religious doctrines, and are only to act for the protection of each denomination, the principle is admitted to be correct; but if it be meant, that religion is an outlaw, and has no influence in the administration of justice among men, the principle is utterly false.

Some may be of opinion, that the Catholic religion will be as good for us as any other. This is the question to be examined. That one religion is as good as another, cannot be true, if what is said of the Calvinistic religion be just. This is said to be a gloomy system, and its advocates to be of a persecuting and ambitious character, aiming at a union of Church and State.—But this charge must be unfounded; for the infidel Hume has declared, that the world is indebted for civil liberty to the noble principles of the Reformation, introduced by those who are stigmatized as Calvinists: and the same principles are to this day advocated by them with tenacity.

A leading principle of the Reformation was, the right of private judgment;—discussion of opinions,—and the right to examine. And the same are our sentiments still. These doctrines, which have been in the fire from the days of Luther, have lost nothing in the trial. Discussion, thorough and frequent, must be continued. The problem now to be solved is,—Can Republican liberty and Catholic pretensions exist side by side? Here is a Church, that would silence all free inquiry, by presenting its code of infallibility. Catholicity has heretofore existed only with monarchichal and despotic governments, incorporating itself with the State; and its genius is, to stop the progress of knowledge, by sealing every mouth, checking moral force, and thus to prevent the eliciting of truth by the fair contest of mind with mind. But the fact is, men must think, and they will think; and by this collision of minds, we hope to be brought right.

The question with us must be, as a people,—What will consist with our Republican liberty?

In reference to freedom of opinion, the Doctor acknowledged the perfect right of the Catholics to their own religious views, and their right to proselyte, if they could, this whole nation. But we also have a right, by the fair exhibition of truth, to counteract their efforts, if in our power. We have a right to demonstrate, if we can, that the doctrine of their church is destructive of liberty. We must count the cost and break the yoke, and burst the chains that are forging for us. We must show the power of Bible doctrine, in preserving our morals. We must evidence the force of intellect in our people. We must show that superstition can neither elevate, nor raise to virtue, but depress.

The present circumstances of Europe, especially in consequence of the recent spread of revolutionary doctrines, render emigrations from that country necessary. The impositions of the Church of Rome are opening to the view of the people on the other side of the Atlantic; and the object of tyrants, both in Church and State, will be to put out the light of liberty, which is spreading its rays from our United States across the ocean. This is the last hope of his holiness the Pope, and of Europe's despots. The great object with

them will be, to revolutionize these Republican States. For this, treasures will be poured from their coffers in profusion.

The West, that portion of our country which in a few years will dictate who shall be our President, is their present object. Here they are striving to disseminate their doctrines, and to establish their influence. There are now in our country half a million of Catholics. They are the subjects of a foreign prince, the Pope of Rome, who exercises over them a temporal and spiritual dominion, and to whom they owe an allegiance, superior to that which they owe to any other power. He claims a right in fee simple to all the lands of his subjects, and to distrain their treasures at his will, and to think and act for them in all their most important interests. Their allegiance to him cannot be vacated, by their engagements to this country; for he claims the right to absolve them from all obligation to heretics, no faith with heretics being obligatory.—Evidence of the facts stated was read by the Doctor from documents published by Catholic dignitaries in 1805, in 1808, and since. In 1805, the Pope's letter to his Ambassador in Vienna, stated that heretics were entitled to neither civil nor religious rights; and that their right to hold property would not be acknowledged. Marriages by Protestants were void, and those who lived together as man and wife, lived in concubinage, their children, of course, being illegitimates.

Catholics under these disabilities, I am sorry said the Doctor, to assert it, cannot of course be faithful subjects and citizens of our government; for the Pope holds them fast by two iron grasps,—claiming all right to their property, and all dominion over their consciences. They ought not to be disfranchised, but they can have with us no valuable reciprocity in civil concerns.

The Pope has the power of a despot. The Archbishop of Baltimore lately held there a national council, probably an assemblage of the ecclesiastical dignitaries of that communion, which meeting lasted about fourteen days. The proceedings, however, were not allowed to be published till they should be sent to the Pope for ratification at Rome: as these States, when colonies, must have sent every thing to the King of England for his examination.

Here the Doctor descanted on the fact that the Catholics are a separate people, as the Jews are in every nation, completely under the will of the Pope and the "caste" of a sect. In any important political question, as they incease, they may be the means of turning the scale against the cause of liberty. And the sympathies of Atheists and Infidels will almost uniformly be with Roman Catholics. The Jesuits, a portion of the Catholics, twice suppressed as dangerous, are now the second time restored. They are adepts in casuistry,—wily, and acting on the principle that "the end sanctifies the means." Their resources in wealth are ample, and they are aided by a sisterhood, and by schools inviting the instruction of the children of Protestants, almost without expense. The ecclesiastics of this church, and the despots of Europe, learning that liberty is not to be conquered by the bayonet, are endeavoring to destroy it in our States by the agents and the doctrines of the Church of Rome. This is their last prospect of continuing the

subjugation of the human mind; and if *our* experiment of a free government fails, liberty expires with us.

His second lecture on the doctrines of the Church of Rome, and the sixth of a course, was from 1. Tim. iv. 1, 2, 3,—*Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth.*

After a brief exposition of this passage as a prophecy of the falling away from the truth, of which the Church of Rome is a fulfilment, the Doctor alluded to the noble spirit by which our ancestors were inspired in contending for the truth, trained as they were in the wars of liberty by their trials, and the persecutions of their enemies. He feared that the syren song of "no danger" would beguile this people, in the quiet enjoyment of their great privileges; and that while we were slumbering in the lap of indulgence, we should lose the hardy courage of our fathers, and might be "shorn of the locks of our glory," our blessings snatched from us ere we were aware.

Infidelity is ready for an alliance with the Papal power, to consummate the destruction of our liberties, and the movements of our enemies must be watched with vigilance. If our fears are duly excited, no physical power can enslave this people. There is in them an unconquerable spirit to defend their rights. The danger is not in an open attack, but in stratagem and wiles. If the conscience can be enslaved by superstition, and the liberty of private judgment in religious concerns wrested from us, our civil rights will of course be prostrated.

The Doctor read, from Rees' Cyclopedia, some of the dogmas of the Romish Church.—He said it would be of no avail for those in our country or elsewhere, who professed to be Roman Catholics; to deny these superstitions. If they did not acknowledge the infallibility of the Church, they were so far Protestants, and must take their place among other denominations. Such Catholics might take their choice, either to acknowledge doctrines made infallible by Councils, and ratified by the Pope, or to protest against them, and thus renounce a leading principle of Catholicity. Some of these articles, as stated and explained by the Rev. Joseph Berrington, a Roman Catholic Priest, in his "State and behaviour of the English Catholics, from the Reformation to the year 1780," are as follows:—1st. "That Christ has established a church upon earth: and that this Church is that which holds communion with the See of Rome, being one, holy, Catholic, and apostolical."—"2d. That we are obliged to hear this church; and therefore, that she is *infallible*, by the guidance of Almighty God, in her decisions regarding faith."—3d. That the Pope is, by divine appointment, and always has been, the successor of St. Peter, "the head of this Church, under Christ its founder."—4. Traditions from the Apostles, pre-

served by this church, are of equal authority with the Scriptures. —That good works merit eternal life —That works of penance can make satisfaction to God for the temporal punishment due after forgiveness of sins.—That there is a Purgatory in which imperfect Christians suffer, and that they are helped in this state, after death, by the prayers of the faithful.—"That in the most holy sacrament of the eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ."—"There is," says the next article, "a change of the whole substance of the bread into the body of Christ, and of the wine into his blood." This is called "transubstantiation."—"That under either kind, Christ is received whole and entire." There were 16 articles, and the Doctor gave his views of them, and of their tendency.

Another Roman Catholic opinion commented upon was, that "one drop of Christ's blood is sufficient for the salvation of the whole world."—This tenet grew out of the folly, that some saints had more righteousness than they needed for themselves, and these their works of supererogation were a treasure in the hands and at the disposal and discretion of the church, to be bestowed on others who had not merit enough of their own. But as it was eventually recollected, that all these supernumerary merits were finite, and might be exhausted, it was contrived to assume all the merits of Christ's blood beyond the "one drop" alluded to, to be dispensed at the discretion of the church.

To illustrate the danger to our liberties from Catholicity, the Doctor made the supposition of a President of the United States, who should himself be the Pope, and centre in himself all the civil and ecclesiastical authority, and all the wealth of the country; for this he believed to be the assumption of the Roman Pontiff. How much liberty should we then have? he inquired. Or if we had an American Pope, and a President who was a Roman Catholic, how much liberty should we then have? Or if we had a Pope in Italy, commanding all the resources of the United States, with power to send amongst us his agents for our conversion and the spread of Romish doctrines, how much *Republican* liberty should we then have?—our Pope in Italy claiming the subjection of our consciences, and a right to all our property?

The dissoluteness of the priesthood, in connexion with a frail sisterhood, and the abuses and wickedness which grow out of the prohibition of marriage to the priests, and secret confessions for pardon, were aptly alluded to. And especially was the iniquity of substituting the fear of man, in confessions to priests, for the fear of God, most solemnly impressed in forcible remarks.

To show the debasing tendency of Catholicity, a comparison was drawn between the population of Canada and the South Americans, and the population of New England. It was shown how superior is the latter. In the ten centuries in which the Papal Church controlled all Europe, so much was not done to enlighten the world, as has been done by the American Missionaries in ten years at the Sandwich Islands.

Notwithstanding the Romish Church anathematizes and consigns

to perdition, all who are not of her communion, yet her doors are wide open to the admission of all who will make obeisance to her infallibility. On these terms, every opinion, and characters the most dissolute, may be thrust in at her gates in crowds, without even touching the posts of her doors. And so spacious is the house on entrance, that none need complain for want of *accommodations.* She has literature for the learned; for the lovers of the fine arts, she has the finest specimens of statuary, engraving, music, and poetry; for the wealthy and vicious infidel, who will pay the extortionous price of crime, she has indulgences; penances, cruel in the extreme, for the poor, who cannot pay the price of pardons; the pharisee's formality for the hypocrite; for the superstitious, miracles, and fabulous legends; for the atheist, confirmed incredulity; and even Calvinism, if required, for the Calvinist. All on the condition of acknowledging, however hypocritically, the Papal supremacy.

Third Lecture.—Text. Mark xiii. 5—*Take heed lest any man deceive you.* However much force may have been used to perpetuate error, *deception* has always been principally relied on. Thus in the ancient system of paganism, thus in Mahometanism, thus in Popery.—*With good words and fair speeches, beguiling the hearts of the simple.* In consequence of this proneness to deception, though truth is plain and delightful, the maintenance of it always requires great and constant effort; but error springs up and grows spontaneously. If medical schools were abolished, the country would be overrun with empirics; if there were to be no more men regularly bred to the profession of Law, the race of pettifoggers would never become extinct. Error is a savage lurking about on the twilight borders of the circle illuminated by truth, ready to rush in and take possession the moment her lamp grows dim.

The lecturer proceeded to discuss some of the erroneous dogmas of Popery. 1st. The *Authority of traditions*: God had never made use of tradition as the means of communicating divine truth, but written revelation: in the Jewish Church, tradition was the corrupter of pure religion.

2d. *Transubstantiation.* But three departments of knowledge to man: the Senses—Reason—Faith. The doctrine of Transubstantiation is contrary to the evidence of the senses, acting within their appropiate sphere: for the Senses perceive no change in the bread and wine after consecration: It is contrary to the evidence of Reason, for she teaches us that ubiquity cannot be a property of matter: It is not a subject of Faith, for the passages of Scripture relied on in its support are plainly figurative, and texts of exactly the same nature are allowed to be figurative by all interpreters, Catholic and Protestant; as where Christ is said to be a Door, a Vine, a Way, &c.

3d. *Supremacy and infallibility of the Pope,* derived by succession from St. Peter. Text principally relied on by papists, Mat. xvi. 18, 19. This text shown to be irrelevant by proving that *rock* signifies *foundation, support* and not *dominion;* that Peter only *shared* this honor equally with the other apostles, *built on the foundation*

of the Apostles and Prophets, &c.; that Christ forbade all supremacy or imparity among his Apostles; that the authority delegated to Peter was also delegated to each other particular Church; that Peter's appropriate sphere of duty was to preach the Gospel to the *Jews*, and not to govern the whole Church; as Paul had the ministry to the Gentiles; that no particular deference was paid to Peter's authority during his lifetime; for on one occasion of controversy, Peter was obliged to give reasons for his conduct like any other man, and on another, he was severely rebuked by Paul for an error; that it is not certain that Peter ever went to Rome, the evidence rather leaning to the contrary; that the Popes themselves, never claimed supremacy till after the year 600; that the general character of the Popes has not been such as to inspire any confidence in their claims to infallibility, having often been notoriously vicious men, and frequently contradicting each other. Each of these topics was illustrated and enforced by scriptural quotations, historical references, and forcible appeals to common sense; of which we shall not attempt to give a description.

Toward the close of the lecture, the Catholics who were present were addressed as a body, for a few minutes, in a manner eminently calculated to win their respect and good will. For simplicity of manner, for benevolence of soul, for aptness of illustration, the appeal surpassed any thing of the kind we have ever heard, and must have made a deep impression upon the minds of those to whom it was addressed. The Doctor hailed them as friends and fellow-citizens, and said that no man would contend more earnestly for their rights than himself. They enjoyed our civil liberty; and his earnest desire and aim was to give them our religious liberty, and to liberate them from the despotism of a corrupt church and a profligate priesthood.

CONFESSION OF SINS.

A Parent ask'd a Priest his Boy to bless.
Who forthwith charged him "that he must confess."
"Well," said the boy, "suppose, sir, I am willing,
What is your charge?" "To you, 'tis but a shilling."
"Must all men pay? and all men make confession?"
"Yes! every man of Catholic profession."
"And who do you confess to?" "Why, the Dean."
"And does he charge you?" "Yes! a whole thirteen."
"And do the Deans confess?" "Yes! Boy! they do!
Confess to Bishops, and pay smartly, too."
"Do Bishops, sir, confess? if so, to whom?"
"Why they confess and pay the Church of Rome."
"Well," quoth the Boy, "all this is mighty odd!
And does the Pope confess?" "O, yes! to God!"
"And does God charge the Pope?" "No!" quoth the Priest,
"God charges nothing." "Oh, then, God is best:
God can forgive, and He is always willing.
To Him, I shall confess—and save my shilling."

ETERNAL DEATH.

The kinds of death spoken of in the Scriptures are commonly reckoned to be three, viz: death *temporal*, *spiritual*, and *eternal*. Death temporal is the separation of soul and body. Death spiritual is a uniform and confirmed course of transgression; in other words, it is to be 'dead in trespasses and sins.' And death eternal is that future and everlasting punishment which every sinner deserves. Under one or another of these three classes, it is believed every passage of Scripture, in which the word death is used, may be fairly ranked; if we except perhaps a very few, in which it is used in an obviously and highly figurative sense.

Some have considered this enumeration of the different kinds of death unsatisfactory, especially as it includes *eternal* death. They have denied that any such kind of death is spoken of in the Scriptures, or will ever be realized by any portion of our race. The candid and dispassionate, who entertain this view of the subject, (for others it is useless to attempt convincing) are invited to a consideration of the following classes of Scriptures in which the word death is used. And,

1. Those, in which a certain kind of death is *contrasted* with eternal life.—'As sin hath reigned unto *death*, even so grace might reign, through righteousness, unto *eternal life*, by Jesus Christ our Lord.'—'The *end* of those things' (sinful practices) 'is *death;* but now, being made free from sin, ye have your fruit unto holiness, and the *end*, *everlasting life*. For the wages of sin is *death;* but the gift of God is *eternal life*, through Jesus Christ our Lord.'—The death spoken of in these passages is set, in every instance, in close and immediate *contrast* with eternal life. Consequently it must be the *opposite* of eternal life; that is, it must be *eternal death*.

2. Eternal death is intended in those passages, in which the *wicked* are represented as *exposed to a certain kind of death*, to which the righteous are not exposed. As a specimen of the numerous passages in which the representation is made, I may refer the reader to the 18th and 33d chapters of Ezekiel. God here urges repeatedly, and in every form of expression, that those who persevere in holiness shall *live;* while those who decline to the paths of sin, and persist in them, shall *die*. But what is the death here intended? What kind of death is it, to which the *wicked* are exposed, but from which the *righteous* are exempt? Not *temporal* death, surely: for to this both the righteous and the wicked are exposed alike. Neither is it *spiritual* death: for to this the wicked are not *exposed*—they are already *involved* in it. They are already 'dead in trespasses and sins.' What death then is it, so frequently mentioned, in the chapters to which I have referred? To this question, the ingenuity of man can furnish but one answer —it is *eternal death*—that death spoken of by the Apostle as the proper wages and desert of sin.

3. Eternal death is intended in all those Scriptures, in which sinners are exhorted to *rescue themselves* from their exposure to

death.—'I have set before you, this day, life and death, blessing and cursing; therefore *choose life*, that thou and thy seed may live.' Make ye a new heart, and a new spirit; for *why will ye die*, O house of Israel?' 'Turn ye, turn ye, from your evil ways, O house of Israel; for *why will ye die?*'—But what is the death here intended, to which sinners are exposed, and from which they are exhorted to save themselves by repentance and reformation? Not *temporal* death: for from *this*, repentance will not save them. Neither is it *spiritual* death: for to this the wicked are not *exposed*—they have *already fallen under its power.* In regard to *this* kind of death, there would be no propriety in saying to them, 'Why *will* ye die?' for they are *already* '*dead* in trespasses and sins.' The inference therefore is unavoidable—the death here intended, which the wicked are exposed to suffer for their sins, and from which they can be saved only by repentance and reformation, is *eternal death.*

4. Eternal death is intended in those passages which speak of a sin as *unto death*—which is never to be forgiven—and for the forgiveness of which the people of God are not required to pray. 'If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. *There is a sin unto death*: I do not say that he shall pray for it. And there is a sin not unto death.' The distinguishing mark of the sin here spoken of is, that it is '*unto death;*' or that it must inevitably terminate in a certain kind of death. But what kind of death is intended? What death is it, in which the dreadful sin here spoken of is sure to terminate, and which renders those who have committed it no longer the proper subjects of prayer? It cannot be *temporal* death: for this is a fruit of all sin; and it is no reason why persons should not be prayed for, that they are exposed, in *this* sense, to die. Neither can it be *spiritual* death: for this is the state of all persons, previous to repentance; and if none may be prayed for, who are in this state, then no impenitent sinner is entitled to the prayers of God's people. The death intended then must be *eternal death.* In this, the sin spoken of is sure to terminate—it hath no forgiveness—and consequently prayer for those who have committed it must be vain. I observe again,

5. Eternal death is intended in those passages of the Revelation which speak of the *second death.*' 'He that overcometh, shall not be hurt of the *second death.*' 'Blessed and holy is he that hath part in the first resurrection; on such the *second death* hath no power.' It might be shown conclusively, from the passages themselves, that the death, here spoken of, is not *temporal*, or *spiritual*, but *eternal death.* But on this point we are not left to mere inference. 'I saw the dead, small and great, stand before God; and the books were opened, and the dead were judged out of those things which were written in the books, according to their works. And whosoever was not found written in the book of life, was *cast into the lake of fire.* THIS *is the second death.*'—But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their

part in the lake which burneth with fire and brimstone—*which is the second death.*' From these passages, we *know* that the *second death*, is *eternal death*. It is that fearful and eternal punishment, which is reserved for the finally impenitent beyond the grave.

There are many other passages of Scripture, besides those here referred to, in which mention is made of eternal death. But these are such as will not admit of any other interpretation. They speak, not only a language which can be understood, but which, it should seem, cannot be misunderstood. And they assure us, on the highest authority on earth or in heaven, that impenitent, incorrigible sinners must suffer the pains of *eternal death*. W.

Spirit of the Pilgrims.

THE PRE-EXISTENCE AND DIVINITY OF CHRIST.

"Before Abraham was, I am." John viii. 58.

The Saviour was at Jerusalem teaching the people. In the course of his remarks he announced, "If a man keep my sayings he shall never taste of death,"—meaning eternal death. The Jews are indignant, and demand, "Art thou greater than our father Abraham which is dead? and the prophets are dead; whom makest thou thyself?" In replying to these inquiries, he declines bearing witness of himself, leaving them to be convinced by the works which he had wrought. He informs them, however, that Abraham, whom they were setting up as superior to him, and in whom they so much gloried, was in his feelings very unlike them; for, he says, "Your father Abraham rejoiced to see my day, and he saw it and was glad." "Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, *Before Abraham was, I am.*" Reader, take your Greek Testament, and see if these words in italics are not correctly rendered. No man will deny that this is the most natural and obvious sense of the original. Priestley himself, admits that "The *literal* meaning of our Lord's expression is, that he had lived before Abraham." Is it not the true meaning also? I believe it is, and for the following reasons:—

1. Christ has said that Abraham rejoiced, or anxiously desired, to see his day, and he saw it and was glad. His hearers understood him to mean that he lived when Abraham lived, and therefore immediately object that he was not 50 years of age, whereas Abraham had been dead almost two thousand years. It is to meet this objection the Saviour uses the remarkable words quoted above; and therefore to make them relevant, they must be understood literally; that is, as implying that he had actually conversed with Abraham, and even lived before that patriarch's day.

2. Our Lord introduces the words, with the solemn asseveration, "Verily, verily," which leads us to expect an important truth, and a simple and intelligible statement of that truth. But we have neither one nor the other, if Christ does not here assert his pre-existence.

3. The Jews understood our Saviour on this occasion as orthodox christians do. They believe him to assert not only his pre-existence, but existence from all eternity—to make himself God; and therefore they sought to stone him.

4. Christ, himself, has sanctioned this interpretation, by not undeceiving the Jews—by his bare silence. We know with what holy indignation Saul and Barnabas refused divine honors from the idolatrous Lystrians, and how promptly the angel declined the homage of St. John, when the latter fell down to worship him. Would not the same feeling have caused Christ, if a mere man, and a man of piety, to shudder at the thought of holding himself forth as God; and would he not do his utmost to undeceive the Jews forthwith, as well in order to relieve his own mind, as to prevent their imbibing an invincible prejudice against his person and doctrine?

5. I find Origen, in his reply to the heathen philosopher, Celsus, saying, "We do not pay these honors which are due to God alone, to an upstart of to-day, nor to one who has not heretofore existed, for we believe him, who said, 'Before Abraham was, I am.'" And Origen flourished in the middle of the third century, and understood Greek quite as well as most modern critics.

6. I find those who renounce the literal meaning, straitened to find any other of the least plausibility. Socinus was for a long time troubled with this text before he could devise any other meaning at all for it; till at length, his nephew informs us, he received from heaven a solution of his difficulty. "Non sine multis precibus ipsius, Jesu nomine invocato, impetravit ipse." The inspired version is this:—"*Before Abraham can be Abraham, I must be the Messiah.*" The followers of Socinus are ashamed of this, and have proposed other renderings, but they all labor under two essential defects; they are far-fetched, and irrelevant.

For these reasons I believe Christ to say, in this passage, that he was not only contemporaneous with Abraham, but that he lived before his day; yea, from all eternity. Mark the expression. He does not say, "Before Abraham was, I was;"—but, "Before Abraham was, I am." By this form of expression he implied, that his priority to Abraham was not that of a creature which had a beginning, but of the Creator, who is without beginning of years.—Jehovah in Exodus assumes I AM as a title, by which he was to be known and distinguished from the gods of the heathen, and all things which have a derived existence, and exist only in time. By using the expression, therefore, Christ evidently asserted his eternity and self-existence, and consequently his DIVINITY.

The following article from the pen of the Rev. James W. Douglass, taken from a late number of the Home Missionary, contains scriptural views of a subject of high importance to the prosperity and holiness of the Church of Christ.

ON THE SUBJECT OF PROPERTY.

The Holy Scriptures teach us,

I. *That it is the Lord's.*

Psalms xxiv. The earth is the Lord's, and the fullness thereof.

Hag. ii. 8. The silver is mine, and the gold is mine, saith the Lord of Hosts.

I. Chron. xxix. 11, 14, 16. All that is in the heaven and in the earth is thine. Thine is the kingdom, O Lord, and thou art

exalted as head, above all. For all things come of thee, and of thine own have we given thee. O, Lord our God, all this store that we have prepared to build thee a house for thy holy name, cometh of thine hand, and is all thy own.

II. *To give a portion of our property for the relief of the miseries, temporal and spiritual, of mankind every where, is a duty required of all.*

Prov. iii. 9, 10, 27. Honor the Lord with thy substance, and with the first fruits of thine increase; so shall thy barns be filled with plenty, &c. Withhold not good from him to whom it is due, when it is in the power of thine hand to do it.

Prov. xi. 2, 4, 25. There is that scattereth, and yet increaseth; and there is that withholdeth, but it tendeth to *poverty*. The liberal soul shall be made fat, and he that watereth shall be watered also himself.

Prov. xiv. 21, 31. He that hath mercy on the poor happy is he. He that honoreth his Maker, hath mercy on the poor.

Is. lviii. 10. If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, &c. Ezek. xviii. 7. He hath given his bread to the hungry, and hath covered the naked with his garment—He shall surely live, saith the Lord. Luke vi. 38. Give, and it shall be given unto you.

Matt. vii. 12. Whatsoever ye would that men should do to you, do ye even so to them.

Acts xx. 35. Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive.

Gal. vi. 10. Let us do good unto all men, especially to them who are of the household of faith.

III. *We should not only devote a portion of our substance to the Lord, but a definite and fixed portion of it.*

The Jews were required to measure out, upon an accurate calculation, and to pay as a just debt, a specific portion of their property. "The TENTH shall be holy unto the Lord."

The duty of *systematic benevolence*, thus inculcated on the Jews, is urged by the apostles on the Gentile Christians.

1. A portion is to be *separated*, as sacred to God, and held in readiness when it is wanted for his cause. I. Cor. xvi. 2. Let every one of you lay by him in store, that there be no gatherings when I come. II. Cor ix. Therefore I thought it necessary to exhort the brethren, that they would go beforehand unto you and make up your bounty, whereof, ye had notice before, that the same might be ready.

2. This portion is to be separated, or laid aside, *at stated times*, e.g. "on the first day of the week."

I. Cor. xvi. 1, 2. As I have given order to the churches of Galatia, so do ye. Upon the first day of the week, let every one of you lay by him in store.

3. *The obligation to consecrate a portion to the Lord is universal.*

I. Cor. xvi. 2. Let every one of you lay by him in store. Acts xi. 29. Every man according to his ability. II. Cor. viii. 13. I mean not that other men be eased and you burdened.

4. *The amount which each is to give is left to his own conscience to decide in the sight of God, to whom he is accountable.*

Exod. xxv. 5. Whosoever is of a willing heart, let him bring it an offering unto the Lord.

Act xi. 29. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. I. Cor. xvi. 2. Let every one of you lay by him in store as God hath prospered him.

II. Cor. ix. 7, 8. Every man according as he purposeth in his heart, *so let him give*, not grudgingly or of necessity; for God loveth a cheerful giver. Isa. xxxii. 8. The liberal deviseth liberal things.

Mark xii. 41—44. And many that were rich cast in much. And there came a certain poor widow, and she threw in two mites; which make a farthing. And he saith unto them, All they did cast in of their abundance, but she, of her want, did cast in all that she had, even all her living.

II. Cor. xvii. 8. For if there be first a willing mind, it is accepted according to what a man hath, and not according to what he hath not.

5. *The disposition to give freely is mentioned as an evidence of grace, and the want of that disposition renders a person's piety suspicious.*

Matt. xxiv. 45. Inasmuch as ye did it not unto one of the least of these, ye did it not unto me.

Rom. xii. 13. Distributing to the necessity of the saints.

II. Cor. viii. 1, 2, 3. The grace of God bestowed on the churches of Macedonia; how that—their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea and beyond their power, they were willing of themselves.

II. Cor. viii. 7, 8, 24. Therefore as ye abound in every thing, in faith, &c. see that ye abound in this grace also. I speak to prove the sincerity of your love. Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

The advantages of systematic benevolence, regulated by the principles of the Bible, are great.

First.—A greater amount would be contributed.—Many persons would give who now cast nothing into the treasury of the Lord. Those who now give would probably increase their contributions; for,

Secondly.—It would cost less self-denial.—To contribute a small sum each week, is much easier than it would be to pay the whole at one time at the end of the year. Again; they who contribute at short stated intervals, acquire the *habit* of giving, and this renders their alms giving a pleasure.

Thirdly—Our benevolent Societies would know how to make their calculations in respect to income. There would be no variations in their receipts, except such as arise from the changes in our country's prosperity, and the public regard for religious objects. But as the population and wealth of the nation are regularly increasing, and light and piety are spreading, the result would be, that with a general SYSTEM of BENEVOLENCE, there would be a *steady increase* of the income and expenditure of our benevolent societies.

Fourthly.—The expense and toil of agencies would be much diminished.

Fifthly—It would increase the interest of our churches in the great cause of salvation.—Whatever objects men patronize, they will feel an interest in; they will inquire after their prosperity, and watch their progress. Thus a system of more extended and frequent contributions to the spread of the gospel will excite a spirit of investigation. Christians will desire to know what is doing in the world for the cause of religion, and what plans can be devised to accelerate its progress. This will lead them to *pray more* for the kingdom of Christ.

Sixthly.—Such a system of benevolence would be a means of grace. "Benevolence is holiness." Whatever increases the feeling of compassion for souls—dissolves the ties that bind the christian's heart to this world, and leads him to lay up his treasures in heaven—is a precious mean of sanctification.

Lastly.—Such a system of benevolence, founded on Bible principles, and prosecuted with the spirit of true christian charity, would, if general, draw down the blessing of God on our land. It would insure both temporal and spiritual favors. "*Bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.*" &c. Mal. iii. 10.—"*The liberal soul shall be made fat, and he that watereth shall be watered also himself.*" How has the revival of active benevolence to send the gospel to the heathen—to spread the Bible, and to promote other departments of Christ's cause, within the last forty years, been followed by the rich effusions of the Holy spirit! The increase of charity has been accompanied by an increasing concern for the souls of the heathen. While we have labored and prayed for *them* we have opened our eyes upon the dying thousands among ourselves, and have labored and prayed for their conversion also. In proportion as this has been the case, the Spirit of God has been poured out upon our land; and in proportion as it shall yet be the case, will the rain of righteousness continue to descend, and plants of holiness spring up "as willows by the water courses."

THE INFIDEL AND HIS FAMILY.

The following narrative, given by a correspondent of the N. Y. Observer, exhibits the genuine fruits of Infidelity. It contains a lesson which cannot be too deeply impressed on those who think it of little consequence *what* a man's religious principles are, if he conducts himself so as to appear respectable in society.

MR EDITOR—One of the ancient writers has a sentiment like this, "He that will observe the wonderful events of divine Providence, shall have wonderful events of divine Providence to observe." I was greatly interested with this sentiment when it first met my eye, and believe that it has contributed in some measure to form my character. It led me to be on the look out to see God work, and I have ever since witnessed his operation with increased interest. *I now regret that* I did not note with more minuteness the events

with which I was conversant in my childhood and youth. I send you a record of one event, or rather a combination of events, that I am unwilling should be lost to the world. I should have made the record years ago, but that delicacy required me to wait till I could do it without wounding the feelings of friends. I believe the moment has now come when the scene should be described, and I know not that any heart will be wounded.

There lived in my native village a man whom I will designate Murat. He was a known and avowed infidel, and taught his children, but his wife counteracted him, in his own views. He was considered one of the wealthiest men in the town, and lived in higher style than any other. I recollect that the pew occupied by his family in the sanctuary, was what we termed the highest pew. My father's family, though by no means wealthy, occupied the adjoining pew. Murat used to say that he did not believe the Scriptures, and would give himself no trouble about religion, farther than to furnish his family the means of being well educated: and he considered attendance upon public worship among those means. To gratify his wife, who was a professor of religion, he used often to invite the clergy to stay in his house, and that sometimes for weeks together, and sometimes attended upon their preaching. There were few or no youths in the parish who could vie with his children in dress and equipage; and perhaps fewer still who would have entertained the thought of intermarriage with them. By a kind of common consent, they stood insulated as the most respectable family in the town. I do not remember that any but the father had the reputation of being an infidel, till one of the eldest daughters who had made a profession of religion, married a known libertine, after which it became evident that she had gone over to infidelity, and agreed entirely with her husband in his unbelief of every Gospel truth.

But I must now rehearse the tragedy. Mr. Murat I remember had two brothers, who I used to hear were of the same sentiment with him who is the leading subject of this narration. Of their father I had no knowledge. One of them died of a fever suddenly, and the other perished under a bank of sand that suddenly caved upon him, and buried him alive. Of their families, I have at present nothing to say. They never came much into notice, and I have long since ceased to hear from them.

Mr. Murat and his libertine son-in-law, not long after the death of his brothers, were together in one of our large cities, and left the city at evening, in an armed vessel, of which the son-in law was Captain. He was heard to say as he spread the sail, "I will make some of them smell hell before morning," meaning men who were supposed to be employed in smuggling. But a cloud was now rising in the west, and it soon burst upon the city in a tempest. The next morning, the corpse of Murat lay on the shore of one of the islands in the bay. The profane son-in-law was not to be found. A woman on the island, after the storm was over and the moon shone out, toward morning, had seen two men struggling in the waves, the one trying to help the other. Murat is known to have been a remarkable swimmer. It is even said that he would

play in the surf all day. I saw his corpse brought home and attended the doleful funeral. Here I leave him and his infidel son-in-law in the hands of a holy God.

His eldest son, A. Murat, had married into one of the best families in the town, and they stood the most promising young pair in the whole vicinity; but his principles had been poisoned; and what was more, the brandy bottle had been the associate of his father's table. It was soon rumoured that he loved his cups. His wife was ruined, and parted from him, and he sunk among the dregs of society. He reached at length, that state of degradation, that the writer of this article, having occasion to employ him as a tender of masons, would not board him at the same table with the other men who were in his employ. You will "think the rest." He died a beggar and a wretch.

A second son, B. Murat, grew up an accomplished young man, and married also very respectably. He chose to seek his fortune in the west, and went out with his family, equipped for successful enterprise. The rumour, however, soon came back that brandy was a concomitant of his table. Very soon a letter came that told the story of his miserable death, and the degraded and famishing state of his family. His father-in-law had to send and bring his wife and children home and support them. I pass on.

A third son, C. Murat, was a youth of the finest promise. He was educated a physician. He was, I think, the youngest child, and had been bred with unusual delicacy. He married a young lady of some fortune, and settled as a physician, in a town in the State of New-York, where there opened before him a field of promise. A *common industry* and *prudence* would soon have placed him in the lap of independence, and even of affluence, aside from the handsome estate he had already in possession. But he had learned to handle the hazardous cards, and relished the sport highly; and what was even worse, his wife too understood the game. Soon as the breakfast table was removed, they would sit down and take a social game; and after dinner they must have another game; and after tea another, till at length these dangerous playthings engrossed their whole hearts, and their whole time. It soon became known how their time was spent. Their business was of course neglected, and soon their estate was exhausted.

I had now left that region of country, but I often inquired after this unhappy pair, and kept their history, till I learned at length that he was employed as an hostler in a tavern, in one of the middle States; and that his wife was kitchen-maid in the same house. I know not that he ever became intemperate, but have presumed that he did, as his progress downward so indicated, and as vices always grow in clusters.

I saw a gentleman from my native town, not long since, and on inquiring after the Murats, he assured me that he knew not a single male of that family in the town. "The memory of the wicked shall rot." "Those that honor me I will honor; but they that despise me shall be lightly esteemed."

The Son of Marmontel, who was the associate and friend of Voltaire, the object of attention to all the nobles of the Court of France, recently died in the *Hospital, in the city of New-York.*

From the Spirit of the Pilgrims.

ORIGINAL CORRESPONDENCE

BETWEEN THE LATE GOV. SULLIVAN AND DR. SAMUEL WEST, ON ISAIAH VII. 14, AND MATT. I. 22, 23.

LETTER OF GOV. SULLIVAN.

Groton, 17th Nov. 1781.

DEAR AND REV. SIR,

Having an inexpressible pleasure in cultivating an acquaintance with you, and no opportunity offering to be where you are, I take the freedom of intruding this letter upon you, not doubting but that the goodness of your heart, and the deep literature of your mind, will furnish me with an answer sufficient to remove any doubts I may labor under. I should not expect a satisfactory solution of the following case from a divine who teaches the Christian religion, because it is the religion of his country or family; but from one who builds upon first principles, I may hope for light and information.—But to the point.

I have lately blundered upon a question in revealed religion. I find in the first chapter of Matthew, where the Evangelist is describing the advent of our Saviour, this text:—"Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son," &c. The prophecy here referred to, is in the seventh chapter of Isaiah, where, by the history of the transaction therein mentioned, two kings came up against Judah in the days of Ahaz, and about 750 years before Christ, and the prophet was directed to tell Ahaz to be quiet, and not to fear, for they should not prevail; and a sign was given, "A virgin shall conceive and bear a son; butter and honey shall he eat, that he may know to choose the good and refuse the evil. *For* before the child shall know to choose the good and refuse the evil, the land which thou abhorrest shall be forsaken of both her kings." The child here predicted was to be born in the days of Ahaz, and before the captivity of the ten tribes by the Assyrian monarch, as is agreed by Grotius, Hammond, Le Clerc, and others: And if this was not the case, how could the birth of the child be a sign of the truth of the prophecy? And if it was, how can the Evangelist's saying, that the prophet spake of Jesus, be reconciled with truth? An anonymous writer says that the prophet, in the sixteenth verse, left speaking of the child predicted, and turned his attention to the Messiah. But the particle *for* appears to me an insuperable bar in the way of this hypothesis; for in this light, instead of affording a reason in support of the prophecy, or serving to urge the truth of it, it will be but an unmeaning and useless part of the text. Le Clerc and some others solve the difficulty for themselves, in supposing that the Greek word rendered fulfilled, does not always mean the fulfilment of predictions of future events, but barely expresses an accommodation of borrowed words. If this is true, the

prophet did not in this place propnesy of the Messiah at all; and if the observation has force, it applies to many other quotations of the Apostles, and will have a great tendency to weaken the evidence of revealed religion.

But some suppose that the prophecy is fulfilled in a secondary, typical, or allegorical sense, in Jesus, and why may not the prophecies apply to everybody and everything else as well, in an allegorical and typical sense? And if they have applied to two several persons already, why may we not expect a third?

Whiston, aware of this difficulty, condemns all allegorical meaning, and wishes to restore the whole Hebrew Bible to its primitive purity, and avers that the Jews in the third century put a false copy into the hands of Origen to deceive the Christians. But this seems to be agreeing that the present copy does not amount to evidence sufficient to evince the truth of the Christian religion. And besides, how does Whiston know that there was a better copy 1700 years ago? Surenhusius, the Hebrew professor at Amsterdam, talks learnedly of points used by the ancient Jewish doctors in reading and construing Hebrew, and gives many instances of license taken by the Apostles in shifting Hebrew points and letters in their quotations. But why did not the Apostles use the ancient points and letters? or is it probable that they would make such shiftings as to turn the meaning of the text from one person to another? Upon the whole, this learned conjecture serves only to resolve the difficulty into a multiplicity of errors.

I do not expect to have every part of revealed religion opened to my capacity, but sincerely wish to have it cleared of every palpable contradiction. The Christian religion spreads so many moral beauties before my sight, that I am exceedingly unhappy when my mind labors in the evidence of it. And therefore from your learning and friendship, I hope to be taught, either that an inspired penman can, consistently with divine inspiration, be mistaken, or that there is no mistake in the quotation by Matthew. If this point has been long settled, as perhaps you will tell me it has, you will forgive this intrusion, remembering that I only ask for the milk provided for babes.

I am, Sir, with most cordial friendship,
Your most Obed'nt, humble Serv't.
JAMES SULLIVAN.

Rev. Mr. West.

REPLY OF DR. WEST.

Dartmouth, Dec. 9, 1781.

DEAR SIR,

I received last night your favor of the 17th ult., which gave me inexpressible satisfaction, as it revived in my mind those happy days when I had the pleasure of your company and conversation; besides it was a convincing proof of your sincere and affectionate regards for me. Permit me, sir, further to assure you, that I am

extremely pleased with the subject of your letter, and I heartily wish that every gentleman of my acquaintance would discover as earnest a desire as you have done to attain a rational conviction of the truth of revealed religion. Were this the case, bigotry and infidelity would be no more. They would vanish away, like the shades of night before the rising sun.

Most cheerfully, then, will I now endeavor to solve the difficulties which you have proposed. I am fully convinced in my own mind that the passage in Isaiah vii. 14, is a real prediction of the miraculous conception of our Saviour; and that Matthew, in his first chapter, has applied this text in its true and literal sense, and not merely by way of accommodation. My reasons for it are these,—

First, both the ancient Greek translations of the Seventy (which I have by me) and the Chaldee paraphrase (as I find by Pool's Synopsis) translate the words as we do, viz. "*Behold a virgin shall conceive*, &c.—Now as both these translations of the Seventy and the Chaldee paraphrase were made before the birth of our Saviour, and consequently before the sense of the text came to be controverted, they are a plain proof, that these ancient Jewish interpreters understood the text in the sense that Christians now do, viz. that a virgin should, in a supernatural way, conceive and bring forth a son. And we must naturally suppose that these ancient interpreters understood the true meaning of Hebrew words much better than we do at this day: therefore, they are unexceptionable witnesses in favor of the christian sense of this text. And, indeed, it is hardly possible to make a tolerable sense of it upon the modern Jewish interpretation, which is, "Behold a young woman shall conceive and bear a son." Now let us remember that the occasion of these words was this—God had offered to grant Ahaz any sign he should desire, to remove his fears concerning the confederate kings. Upon his refusing to ask a sign, God says, 'Therefore, the Lord himself shall give you a sign;' and what is it? Why, according to the interpretation I am now considering, it is this: 'A young woman some time or other, no mortal can tell when, shall in the usual manner conceive and bear a son.' And what notable thing shall this son do? 'Why, he shall eat butter, and honey, as other children are wont to do, until he is grown big enough to know good from evil!' This interpretation is so low and flat, that if I thought it to be the meaning of the prophet, I should be tempted to call in question, not only his inspiration, but also his good sense.

Secondly, The Hebrew word which we translate *virgin*, seems to me incapable of being applied to any person, but a woman that had not known man; for the word properly signifies a hidden or concealed female, which evidently implies, as I understand it, one that had been hidden or concealed from the knowledge of man. The only places where this Hebrew word is used in Scripture are Gen. xxiv. 43. Exod. iv. 8. Ps. lxviii. 25. Prov. xxx. 19. Cant. iii. 1. Chap. vi. 8. Isaiah vii. 14, which last is the text under consideration. I presume, sir, if you examine these texts in the English translation, you will conclude they all speak of virgins. If, then, *this Hebrew word is translated a virgin* by the ancients, who

lived before the birth of our Saviour—if it is every where so used in the Hebrew Bible, and if the etymology of the word requires us to understand it in this sense, we may most certainly conclude, that the text under consideration is a prophecy of the miraculous conception of Jesus Christ.

But you will ask, how could the prediction of this future event be considered as a sign, that the Jews should not be destroyed by the confederate kings? I answer, the word which we translate sign, is used in Scripture, sometimes to signify the absolute and unconditional promises and threatenings of the Deity, in contradistinction to those promises and threatenings in which a condition is implied. A few words will make this point very plain and easy. In Jeremiah, eighteenth chapter, we are told, that when the Deity threatens to destroy a nation, if they repent of their evil deeds, he will not bring upon them the destruction with which he had threatened them; in like manner, when he promises to build up a people, if they become disobedient, he will not confer upon them the blessing which he had promised. Thus, we find Jonah declaring to the Ninevites, "Yet in forty days and Nineveh shall be destroyed;" but upon their repentance we find the sentence was revoked. Thus also God had promised to David, that his house and kingdom should be established before him forever; but when David had been guilty of adultery and murder, he judged he had forfeited his right to the divine promise. See Ps. li. 4. "Against thee, thee only have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest;" that is, having committed this heinous crime against God, he was ready to acknowledge that God was just in promising that he would establish his house forever, and that he would be clear from injustice, though he should never perform his promise to him, but should judge him according to his deserts. Thus much concerning promises and threatenings that are conditional. There are others that are absolute and unconditional. These latter are called *signs*. In proof of this, we may observe, that when God told Moses, that he was about to send him to Pharaoh, to deliver the children of Israel from their bondage, Moses immediately feels his own imperfection, and inability to undertake such an arduous task, and says, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" To this the Deity replies, "Certainly I will be with thee, and this shall be a *token* unto thee, that I have sent thee, when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." The Hebrew word translated *token* is the same with that which we render by the English word *sign*, in Isaiah vii. 14. Here we see that the Israelites worshipping God upon Mount Horeb, is made a *sign* that God had sent Moses to deliver them from the Egyptian bondage; and yet this sign could not take place until the Israelites' deliverance from the Egyptians was completed. But it is called a sign, to assure Moses that the event should certainly take place, and that it should not fail through his insufficiency or misconduct; for God would be with him, and enable him to perform this ar-

duous undertaking. In the same sense the word sign is used, I. Sam. ii. 34, and also II. Kings, xix. 29. In like manner, the promise in the text, that a virgin should conceive and bear a son, is a sign, because it was an absolute and unconditional promise, which could not fail of its accomplishment, through the wickedness or misconduct of the Jewish nation. And it must afford great consolation to the pious Jews in the hour of distress, for it was to them a sign, or an infallible *proof*, that these confederate kings could not destroy them, because they must remain a distinct people until this glorious person should be born of a virgin.

Before I proceed any further, I would rectify an error or two in our English translation of the passage before us. For instance, I would read the fifteenth verse thus: "Butter and honey shall he eat, until he know to refuse the evil and choose the good." Mr. Pool informs us that divers learned men so interpret it, and among others, the ancient Chaldee paraphrase. The Seventy translate it, 'Butter and honey shall he eat, *before* he know to refuse the evil, and choose the good.' Now we are informed that butter and honey were the common food given by the Jews to their young children, for their nourishment and support; so that the sense is, that this child, though conceived in a supernatural way, should be fed with the common food of other children, until he arrived at the age of discretion. The particle in the sixteenth verse, which our translators render *for*, is sometimes translated 'although,' or 'yea;' and instead of *the* child, I would read *this* child, which is an exact and literal translation of the Hebrew word; and then the text will read thus, '*yea* before this child; or, *although* before this child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.' The child here spoken of, I apprehend, was the prophet's own child, which he then held in his arms, and which he was ordered to carry with him for a sign to Ahaz and the Jews, that the confederate kings should not destroy them.

For establishing the point before us, it is necessary to remember, that the writers both of the Old and New Testament frequently use typical, and symbolical, and hieroglyphical representations of things. Thus in Jeremiah i. 11, 12: 'Jeremiah, what seest thou? And I said, I see a rod of an almond* tree. Then said the Lord unto me, thou hast well seen; for I will hasten my word to perform it!' Ezekiel xi. 13. 'And it came to pass that when I prophesied that Pelatiah (i. e. the delivered of the Lord) the son of Benaiah died;—then fell I down upon my face, and cried with a loud voice, and said, Ah Lord God, wilt thou make a full end of the remnant of Israel?' Because he saw a person die at the time of his prophesying, whose name signified *the delivered of the Lord*, he took it to be a sign, that the Lord would make a full end of the remnant of Israel, even of those whom he had formerly delivered from destruction. In John ix. 7, the Evangelist observes, that Christ said to the blind man, 'Go wash in the pool of Siloam, which is, (says the Apostle) by interpretation, *Sent*;' that is, Christ ordered the blind man to wash in the pool, whose signification was *sent*, as a

*The Hebrew word signifies a hastening tree.

sign that Christ was the person *sent* of God for the salvation of man. See also, Heb. vii. 1—3, where the Apostle considers Melchisedec as a proper type of Jesus Christ, because Melchisedec signifies King of righteousness, and Salem signifies *peace*; and being a priest that was not descended either on the father's or mother's side of persons that were in the priest's office, neither having the beginning of his days, nor the end of his life anywhere recorded, he became a fit person to represent the everlasting and unchangeable priesthood of Christ. In Isaiah xi. 1, Christ is called *nazer*, a branch; therefore, in order to fulfil this prophecy, Matthew tells us, chap. ii. 23, that he dwelt at Nazareth, that is, the place of branches. In Zech. vi. 11, the prophet is ordered to make crowns of silver and gold, and to place them upon the head of Joshua the high priest. Now Joshua signifies Saviour, and is the same name that in the New Testament is called Jesus. He is then ordered in verse 12, to speak to him, and say, 'Thus speaketh the Lord of Hosts, saying, Behold the man whose name is the *Branch*, and he shall grow up out of his place, and he shall build the temple of the Lord, and he shall bear the glory, and shall sit, and rule upon his throne, and he shall be a priest upon his throne.' The crowns signify that the Messiah should be both king and priest. They are placed upon the head of Joshua for two reasons; first, because being high priest, he was a proper representative of the Messiah; and secondly, his name, (being Joshus, or Jesus) was made by this action a sign that the Messiah, when he came, should be called Jesus. Therefore the meaning of verse 12, is, as if he had said Behold this man, Jesus, the true Messiah, whom I have formerly named the *Branch*. Under the law of Moses, the priest was to bear the iniquities of the people; hence, when God would represent to his people that he was about to take away their iniquities, the prophet Zechariah sees in a vision the high priest, Joshua, clothed with filthy garments, and the Lord ordering him that stood before him to take away from Joshua his filthy garments; and then the Lord says to him, (Zech. iii. 4.) 'Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' This was said to him, as a typical person, who bore the sins of the people; and it signifies that God had removed their iniquities from them. And then, to inform them that the Messiah should, when he came, take away the iniquities of his people in consequence of his priestly office, he says to him, in verse 8, "Hear, now, O Joshua, the high priest, thou and thy fellows that sit before thee, for they are *men of signs*, or *typical men*; for behold I will bring forth my servant, the *Branch*;'—that is, you priests, who now bear the iniquities of the people, are types of the Messiah—the branch—who shall, when he comes, bear the iniquities of his people. In like manner Ezekiel was a sign to the Jews of what was to befa them. See Ezek, xxiv. 15—24 And to come to the point before us, the prophet Isaiah, chap. viii. 18, says, 'Behold I and the children whom the Lord hath given me, are for signs and for wonders that is, *types*, in Israel, from the Lord of Hosts which dwelleth *in* Mount Zion.' We have an account of one of these typical *children in* the third verse of this eighth chapter, whom the Lord

ordered the prophet to call *Maher-shalal-hash-baz*, that is, *In making speed to the spoil, he hasteneth the prey*; and we are told in the fourth verse, why this child was so named; viz. because 'before the child have knowledge to cry, my father and my mother, the riches of Damascus and the spoil of Samaria, shall be taken away before the king of Assyria.' Another of these typical children is mentioned, chap. vii. 3. 'Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou and *Shear-Jashub* thy son. Now the meaning of Shear-jashub is, *The remnant shall return.* The reason of this child's being thus named, we shall find in Isaiah x. 21, *The remnant shall return*, the remnant of Jacob to the mighty God.' Here *Shear-jashub* represents the remnant of Jacob, that should return to the mighty God. Undoubtedly, then, this name was given to Isaiah's son, as a type, to signify that a remnant of Jacob should be saved. When, therefore, the prophet, in the text just now cited, was ordered to take this son along with him in his visit to Ahaz, it was that he might be a sign to the people, that a remnant should be saved, and consequently, that these confederate kings should not be suffered to destroy the kingdom of Judah.

I trust I have said enough to show you the propriety of such a sign, and that Isaiah and his children were ordained of God to be signs to the people. Now upon this view of the matter, we shall find three things that might afford comfort to the Jews, and from whence they might be assured that they should not be cut off by the confederate kings; the first was, the promise that a virgin should conceive and bear a son. This proved that they must remain a people until the promise was accomplished. The second was, this child of the prophet, which was ordained of God to be a sign to them, that the people should not be utterly destroyed, because a remnant should be preserved. And the third ground was, the express declaration of the prophet, pointing to the child in his arms and saying, 'Yea, before this child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.'

I apprehend I have now sufficiently cleared this passage of Scripture from all the difficulties that attend it. For, as I take it, I have proved that the Hebrew word in verse fourteenth does signify a virgin, and that it cannot be applied to any other description of person. I have shown in what sense this prediction was a sign to the Jews, viz: as it assured them that they should not be cut off by their enemies, nor cease to be a nation, until the prediction should be accomplished. I have shown, why I take the child mentioned in verse 16 to be Isaiah's son, and not the son of the virgin, mentioned in verse 14, viz: because Isaiah and his children were ordained of God to be signs and types to the Jews. When, therefore, the prophet was ordered to carry his son with him to Ahaz, it was ordering him to carry a typical person, whom the Jews were to look upon as a sign of what was to happen to them. Upon the whole, I look upon this prophecy as a glorious confirmation of the truth of the christian religion; and that Matthew has quoted and applied it with the utmost propriety.

I shall *now endeavor to* express my sense of this famous proph-

ecy, in the following paraphrase:—'Although thou, O Ahaz, through thy obstinacy, dost refuse to ask for any sign that may remove thy fears, yet the Lord, in mercy to his church and people, will grant them a sign, which shall be an infallible proof that those confederate kings shall not destroy them; for behold a pure virgin, that has ever been concealed from, and is an entire stranger to, the embraces of a man, shall conceive and bear a son, and thou, O virgin, shalt call his name Immanuel, that is, God with us; for he shall be a Divine person, in whom shall dwell all the fulness of the Godhead bodily, being the brightness of his Father's glory, the express and visible image of the invisible Deity. But though he shall be so glorious and divine a personage, yet he shall not make his entrance into the world with any peculiar pomp or splendor to distinguish him from others;—so far from this, during his infancy, he shall be nourished with the same common food that is given to other children; for butter and honey shall he eat, until he knows to refuse the evil and choose the good, and shall arrive at the age of discretion. And for your further consolation, behold this typical child, whose name was given him for a sign that you should not be utterly destroyed, but that a remnant shall be saved and shall return to the Lord. Yea, further, let me assure you, that before this little child, which I hold in my arms, shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.'

Thus, dear Sir, in compliance with your request, I have endeavored to give you the best solution of the difficulties you have proposed, that I am capable of. How far I have succeeded, must be left to your Honor's judgment. I have advanced nothing but what clearly appears to me to be the truth. The New Testament phrase, '*That it might be fulfilled,*' does generally, and I rather think, always, mean the accomplishment of predictions of future events; but there are some very learned gentlemen, that discover an amazing genius in expounding many parts of Scripture, *who blunder most wretchedly whenever they meddle with the prophecies.* Whether this be owing to their having too great a fondness for certain pre-conceived opinions, or whether there is a peculiar genius necessary for the interpreting of prophecies, I know not. However, thus much may be learned from this case, that we ought not to pay a blind obedience to the authority of any man, however wise or learned he may be, because the best of men have many imperfections.

I am far from supposing that our common Hebrew Bibles are entirely free from all errors; yet I believe that whoever will compare the Hebrew Bible with the translation of the Seventy, and with the ancient Targums of the Chaldee interpreters, will find reason to conclude, that the Bible, as we now have it, is perfect enough to be appealed to as a standard by which to examine the Christian religion. I very much doubt whether the Apostles ever took the liberty to shift the points and letters of the text in their quotations from the Old Testament, notwithstanding the insinuations of your learned Dutchman.

I shall transmit this letter to our mutual friend, Mr. Eliot. If

your Honor should be pleased to send me any more questions to solve, I shall receive them with a vast deal of satisfaction; and if I find myself unable to remove your objections, I shall be very ready to own my ignorance. I hope your candor will forgive the inaccuracies of a very hasty performance. I should have taken more time, had I not been afraid, that if I let slip the present opportunity of sending it, it would be a great while before I should have another.

I am, dear Sir,

Your most affectionate friend,
and humble servant,

SAMUEL WEST.

Hon. James Sullivan.

OBITUARY.

Died, at her residence in Hawkins County, on the 24th day of Jan. 1831, Mrs. Elizabeth Armstrong, wife of William Armstrong, Sen. in the fifty-ninth year of her age. Her long and painful illness, of more than six months, she sustained with the fortitude and humble resignation of the Christian. The writer of this notice saw her not many days before her death; and he can truly say, it was a visit of much encouragement, and deep gratification to him.

The aged sufferer spoke of her death with a tranquility of spirit, and a calm and perfect hope, so as to take away from the minds of those who listened, all that gloominess of feeling which so often fills the chambers of the dying. This delightful state of the soul she retained, with the exception of a short period of mental alienation, until the last. In the presence of her family—hearing the Scriptures read—and relying with entire belief in the promise of God, her closing hours were passed. Thus the death of the righteous, full of the brightness of faith and hope, was granted to her who had lived the life of the righteous in Christ Jesus. Such a departure from time is truly full of the moral power of the gospel to those who witness it, and have a trust like hers. May it be blessed to him who companioned with her in this vale of tears—to her children—to her numerous relatives, and the families who so long enjoyed the light of her walk amongst them. And may this slight notice of the triumph of Religion over death, cause some careless sinner to stop in the path of his forgetfulness of the grave, and the judgment day, and turn to that Saviour who is not willing that any should perish, but that all should come to repentance.

FOREIGN MISSIONS.

The following brief summary of the doings of the "*American Board of Commissioners for Foreign Missions,*" is selected from the "Missionary Herald," for January 1831.

The question is often asked, "*What has been effected by the American Board during the twenty years which have elapsed?*" This question is, in part, answered as follows:

In a number of countries, covered with the deep darkness of paganism, or blest with only the dim twilight of the gospel, christian missions have been established. To these countries 85 ministers of Christ have been sent by the board, during the twenty years of its existence. Thirteen of these have died in the service, and 59 are still in the field. There are, also, at the present time, 45 lay-assistants, 35 unmarried female helpers, and 95 married females, wives of the missionaries and assistant missionaries.—The whole number of laborers in foreign service, male and female, who have been sent from this country, and are now living in connexion with the Board, is TWO HUNDRED AND THIRTY-FOUR. Of these, 28 are in India and China, 15 on the Mediterranean, 38 on the Sandwich Islands, and 153 among the Aborigines of North America.

Valuable printing establishments have been set up in three of the missions, widely remote from each other, and are in active operation. From them have issued more than 35,000,000 of pages, which, with the printing executed at the expense of the Board in other places, swells the number of pages to nearly 37,000,000. The number of copies of different works is not less than 900,000. These have been printed in eleven different languages, three of which had previously been reduced to writing by missionaries of the Board; and the several works were almost all composed, or translated, by persons connected with that institution.

In Schools, established and superintended by missionaries of the Board, and sustained by funds placed at its disposal, there are more than 47,000 learners, and not less than 70,000 persons, either belonging to these schools, or have enjoyed their advantages. One fourth part, if not one third, of the population of the Sandwich Islands, is now receiving instruction in the mission schools.

Look, then, at the labourers, at the printing, at the school instruction, at the whole array of means and influence. It is nothing, indeed, compared with the necessities and claims of the heathen world. It is nothing in comparison of what might have been done, and ought to have been done, by the thousands of churches represented by the Board. In that point of view, every friend of the Lord Jesus, and of the world for which he died, will look on with grief and confusion of face. O HOW MUCH MORE must be attempted, and done, the next twenty years!—Yet there is another point of view, from whence we must look with gratitude to God. How many thousands of sermons have been preached by these missionaries, in the lapse of twenty years. How many thousands of addresses have these pious men and women poured into the ears of benighted wanderers from God. And how many thousands of people have listened to these sermons and private appeals. And those

millions of pages—beams of spiritual light—into how many dark minds must they have poured their heavenly radiance; and what a multitude of persons must have learned, at least, some of those great truths, which are able with the divine blessing, to make men wise unto salvation.

Yet we must not suppose, that even the *missionaries* can perceive all the influence they exert upon the multitudes around them; much less, that they can so describe it, that others, in distant countries, can see the whole of it. Much of their influence escapes all human observation; and much of it consists, for a time, in mere *modifications* of character, rather than in radical changes;—extensive modifications, and therefore important; but slight, and therefore not easily perceived; or else so exceedingly gradual, as to be made strongly apparent only by contrasting distant periods; then it is seen, that the manners of the people have been softened; that their customs have become more humane; that there is less intemperance and contention; that there is more industry and honesty; more regard for right and equity; more order, harmony, and happiness in families. Children in the schools begin to thirst for knowledge. They carry their books into the domestic circle, and read them to their parents and friends. Mind begins to wake up in villages and neighbourhoods. Ideas, new and strange, but amazingly important, pass from man to man, till thought is roused, and the moral sense, and conscience. Now the missionary perceives that he has not been laboring in vain. He is encouraged. He sows the good seed in hope. He plies all his means with increased faith and diligence. At length he fully gains the understandings and hearts of some, and these are converts to the truth. Now he rejoices over his sheaves, and his patrons at home become apprized of the effects of his labors. They acknowledge, that he no longer labours ineffectually—that he begins to succeed.

But, it should be remembered, that these few converts are no proper measure of his success. They may be only the first fruits of a great harvest. There may be stronger evidences than these of success, in the mass of unconverted minds around. Over these converts he rejoices with a peculiar joy; but, if he be observing and reflecting, he may behold more to encourage his hopes for the future, in the extensive preparatory influence, which has gone through the community, and which will be likely, through God's grace to work out more glorious results.

HOME MISSIONS.

The number of Missionaries that have actually been in the employment of the American Home Missionary Society, since January 1, 1830, has probably been not less than 420, nearly one-third part of whom have the field of their labours west of the Alleghany mountains. The number of congregations and missionary districts aided in the same time, has been about 530. These, together with the number aided by the auxiliaries of this Society, not included in the above, and by the Board of Missions of the General Assembly, and other smaller associations, which still act separate from the

national institution, constitute an aggregate of not less than 800 Missionaries employed, and 1000 congregations aided, within the last year, in connexion with the *Presbyterian, Reformed Dutch, Associate Reformed, and Congregational* churches in the United States.

A. H. M. Society, we hesitate not to say, that its efforts have never before been so signally blessed, as during the past year. In that time, not less than 45 of the churches aided have been visited with revivals of religion, each of which has been attended with from 20 to 100 hopeful conversions, while, by the Missionaries of this single Society, not less than 2,000 additions to the churches have been reported, and 20,000 Sabbath school scholars, and 6,000 members of Bible classes, have been brought under special instruction from the word of God. In these, and all other blessings which ordinarily attend the faithful administration of the gospel, and indicate spiritual prosperity, we may safely say, this Society was *never so prosperous* as at the present time;—never so signally blessed with the manifestation of the Divine favour.

REVIVALS.

In *Rutland County, Vermont*, there are very favorable appearances reported. In one town fifty, in another twenty, in others a still smaller number of recent conversions, are stated to have occurred.

Ohio.—Revival within the bounds of Cincinnati Synod.—It is calculated that there have been more than one thousand hopeful conversions during the past year. Every church has been more or less revived. More than 200 have been added to the communion of the 3d. Presbyterian Church of Cincinnati since March last.

Several other places in Ohio have been visited with special refreshings from the presence of the Lord.

State of Religion in Virginia.—There appears to be a new state of feeling, to a very great degree, among the ministers. The late meeting of the Synod of Virginia, at Winchester, was perhaps one of the most interesting and profitable ecclesiastical meetings ever held in America. It appears to have been instrumental of a revival at Winchester.

Shepardstown, Va.—A letter communicates the joyful intelligence of the accession of one hundred to the different churches in this village. As many as forty of the hopeful subjects of this work have not yet united with any Church.

North Carolina.—A correspondent of the Richmond Telegraph, in Franklin county, N. C. writes: "I have never before witnessed so general a revival as is now witnessed in this vicinity. It begins to spread its influence through the whole county and the adjacent ones."

Kentucky.—From the late Report of the Green River Synod, we learn that the churches within its bounds have been greatly favored during the past year. There have been nine hundred and seventy-seven hopeful conversions, and two hundred and fifty adult baptisms.

The Choctaws.—During the year ending July 1st, *two hundred*

and seventy-two persons were added to the churches among the Choctaws, under the care of the missionaries of the American Board; and the whole number brought in since the religious attention commenced the year before, is *three hundred and thirty-two.*

Rochester, N. Y.—The Rochester Observer, of Dec. 24, contains the following:—"The revival in this place continues with unabated interest and power. We might repeat the remark which we made some time since, that a large proportion of the recent converts are among our citizens of the first intelligence, and who occupy the highest stations in society. Opposition is hardly known. Meetings are as much crowded, and as large numbers come forward to ask for the prayers of Christians, as at any former period; as many strangers too, from the adjacent country, attend our meetings as heretofore. The consequence is, that the good work is extending into many of our churches in this region, and a more interesting state of things is experienced, we presume, by the church of Christ in this part of the State, than it has ever before seen. We hear of new instances of the commencement of revivals almost every day."

Ithaca, N. Y.—It appears, by a letter of Rev. William Wisner to the editor of the Western Recorder, that there is a revival of religion in Ithaca. Two hundred have indulged hopes, and the work is still advancing.

Whitesborough.—The revival which has recently commenced in Whitesboro, we understand is assuming a character deeply interesting. The three days' meeting held there on the 22nd, 23d, and 24th ult. was evidently instrumental in deepening and extending the good work.

Troy.—"The work of the Lord, in Troy, still goes on with mighty power, and increases rapidly in extent. It seems to pervade the whole city. It is truly a solemn place. There are multitudes convinced of the error of their ways, and numbers every twenty-four hours indulge hopes of having found the Saviour precious to their souls. Christians feel it to be a glorious work. I have often heard it remarked that Troy never saw such a time before, so much of God in it, and such visible operations of his Almighty hand.

"My principle method of defeating heresy," says John Newton, "is by establishing truth. One proposes to fill a bushel with tares; now if I can fill it first with wheat, I shall defy his attempts."

Real Feeling. An honest Quaker on being told by an acquaintance that he greatly felt for one who unexpectedly was ruined: "Friend," said he, "hast thou felt for him in thy pocket?" If we really feel for the poor, we must feel for them in our pockets.

PATRICK HENRY'S OPINION OF DEISM.

"The view which the rising greatness of our country presents to my eyes," says that famous Patriot, Patrick Henry, "is greatly tarnished by the general prevalence of Deism, which with me is but another name for vice and depravity. I am, however, much consoled by reflecting that the religion of Christ has from its appearance in the world been attacked in vain by all the wits, philosophers, and wise ones, aided by every power of man, and its triumph has

been complete. What is there in the wit or wisdom of the present deistical writers or professors, that can compare them with Hume, Shaftesbury, Bolingbroke, and others? and yet these have been confuted, and their fame is decaying, insomuch that the puny efforts of Paine are thrown in to prop their tottering fabric, whose foundation cannot stand the test of time."

STANZAS.

Translated from the Spanish.

Oh! let the soul its slumbers break,
Arouse its senses and awake,
To see how soon
Life like its glories glides away,
And the stern footsteps of decay
Come stealing on.
And while we view the rolling tide,
Down which our flowing minutes glide
Away so fast,
Let us the present hour employ,
And deem each future dream a joy
Already past.
Let no vain hope deceive the mind—
No happier, let us hope to find
To-morrow than to-day;
Our lives like hasting streams must be,
That into one ingulphing sea,
Are doomed to fall—
The sea of death, whose waves roll on
O'er king and kingdom, crown and throne,
And swallow all.
Alike the river's lordly tide,
Alike the riv'lets lowly glide,
To that sad wave.
Death levels poverty and pride,
And rich and poor sleep side by side
Within the grave.
Our birth is but a starting place!
Life is the running of the race,
And death the goal.
There, all those glitt'ring toys are brought,
That path alone, of all unsought,
Is found of all.
Say, then, how poor and little worth
Are all those glitt'ring toys of earth,
That lure us here!
Dreams of sleep that death must break,
Alas! before it bids us wake,
We disappear!
Long ere the lamp of death can blight
The cheek's pure glow of red and white,
Has passed away.
Youth smiled, and all was heavenly fair:
Age came and laid his finger there,
And where are they?
Where is the strength that scorn'd decay,
The step that rolled so light and gay,
The heart's blithe tone
The strength is gone, the step is slow,
And joy grows wearisome and wo
When age comes on.

The

albinistic Magazine.

nestly contend for the faith which was once delivered unto the saints."

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DOCTOR BEECHER ON POPERY.

TURE FOURTH.—Rom. v. 1.—*Therefore being justified by ith, we have peace with God through our Lord Jesus Christ.*

ject *Justification by Faith.* Defining the term *Justification,* lecturer exhibited the doctrine of justification by works as held he Catholic Church, and the doctrine of justification by faith eld by Evangelical Protestants. He then proceeded to give reasons for rejecting the Catholic doctrine of justification in by works.

The principle assumed in this doctrine is a natural impossiy. Obedience to be meritorious must be absolutely perfect; no can pretend that he has never in a single instance, in thought, l, or deed, swerved from the rule of perfect obedience to the law of ; and consequently no human obedience can be really meritos, being always more or less imperfect: not even Omnipotence ompetent to make that *perfect,* which is, and must be, at the e time, essentially *imperfect.*

The merit of good works is superfluous, it being admitted the Catholics and Protestants, that the merits of Christ are icient and more than sufficient to save the world. 3. The trine of the merit of good works is, and always has been, to great mass of mankind, a pretext for neglecting the gospel. and ng in irreligion. Outward good works are not, and cannot be fulfilling of the law. love being the only vital principle of true dience; they are no certain evidence of inward faith and true iness; and the doctrine of justification by the merit of such works the prostration of law and all moral government. It supposes t good deeds may balance bad deeds; one truth may balance one ehood; one day of temperance one day of intemperance: one of peace, one day of quarreling, &c. On this principle, we ht anticipate accounts at the day of judgment, like the following:

A. B. Dr. to 2,500 falsehoods.

Contra. Cr. for 2,600 truths.—Balance, 100 deeds of merit.

C. D. Dr. to 150 days of Intemperance.

Contra. Cr. for 165 days of Temperance *per annum.*—Balance of rit, 15 days of Temperance, a liberal allowance for some men. The hearers might well suppose this too ludicrous and absurd the pulpit; how then would it appear before the throne of God,

during the solemnities of the judgment? and are not many resting their hopes of salvation on a principle so absurd? a principle so essentially dishonest, that were any man to act upon it in his dealings with his fellow men, he would be scouted from all respectable society. The inefficacy of outward good works to sanctify the heart, are a proof of their inefficacy to justify;—and they are expressly rejected in Scripture as the ground of justification: numerous passages were quoted to prove this.—Finally, the invariable bad tendency of the doctrine of justification by the merit of good works, is proof of its fallacy. All the demoralizing forms of religion, with which the world has ever been infested, have rested on this basis—hence the pilgrimages, sacrifices, fastings, penances of paganism, Mahomedanism, and Popery. On this side have always been found the enemies of freedom, the persecutors and torturers of the pious, the advocates of the divine rights of kings, the encouragers of ignorance and licentiousness among the people; while the Protestants, the Puritans, have been the uniform defenders of liberty, the enemies of tyranny, and the friends of education and moral improvement. These positions were established by appeals to history; and the effect of the Papal doctrine was illustrated by reading some appropriate extracts from Lady Morgan's Italy. The Lecturer concluded by some inferences, and an affectionate exhortation to his hearers to seek salvation in the only way in which it could be obtained, that is, by repentance and faith in Christ. The Lecture was an unbroken chain of close reasoning, and our sketch gives but a very imperfect idea of it.

Dr. Beecher announced as his next subject, THE REPUBLICAN TENDENCIES OF THE BIBLE. As this is an unexplored and most fertile field, we may venture to predict that it will furnish materials for more than one Lecture, not exceeded in interest by any thing which has gone before.

LETTERS ON POPERY.

[The Editors of the New-York Observer have received a series of letters from the Rev. Daniel Temple of Malta, on the subject of popery as it exists at the present day, in the countries on the Mediterranean. The faithful hand which draws the picture; the great deficiency in knowledge on this, should be, interesting subject to every friend of evangelical religion, or of civil or religious freedom, we believe we cannot easily fill our pages with better matter.]

LETTER I.

MALTA, JULY 13, 1830.

MESSRS. EDITORS—During my recent visit to the United States, I was very often constrained to regret the limited information generally possessed there, even among the best informed persons, with whom I had the happiness to be acquainted, on the subject of popery, as it exists at the present day in the countries bordering on the Mediterranean. It seems to me peculiarly desirable that its real character, as it actually appears at *home*, on its native soil,

where it is not ashamed to be seen without a veil, should be known and read of all men. Were this the case, I am persuaded that not only all truly devout and pious persons, but that all others also, who cherish any sincere regard for *whatsoever things are pure and lovely and of good report*, would cease to speak of it even in the most measured terms of approbation.

None who are acquainted with the Papal Church, as it exists where its influence is least obstructed, can fail to feel, if they will not acknowledge, that her character is exactly drawn in the graphic and glowing language of the Apocalypse, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

I have long wished to see her real portrait, drawn by some able and faithful hand, laid before the eyes of my countrymen; and tho' I cannot flatter myself that I am capable of doing justice to such a portrait, still I am desirous of sketching some of its prominent outlines, which are too obvious to escape the notice of any one, who visits these parts of the world.

As far as I had opportunity to learn, it seemed to be the prevalent opinion in the United States, that Popery in the days of Luther and in the nineteenth century, are not the same thing. In a very few unimportant particulars it may be true that they are not the same; but in the most material respects, Popery is now what it was then. Its tremendous power which then "*shook kingdoms and made the earth to tremble*," is broken and gone, it is true; and Oh! what a felicity had it been for the world, if its superstition, and presumption, and impiety had passed away with its power. But it has not been so.

In attempting to present to your minds some limited and imperfect idea of it, (for limited and imperfect it must necessarily be,) permit me to begin with *Indulgences*. My remarks will be confined principally to this island of the ship-wrecked Apostle.

Over the door of the Franciscan Church situated in Strada Reale, the principal street in this city, there is written in large characters the following sentence—INDULGENTIA PLENARIA, QUOTIDIANA, PERPETUA, PRO VIVIS ET DEFUNCTIS;" That is, Full indulgence, daily and perpetual, for the living and the dead!

On the principal festivals, you may see at the door of almost every church, a board hung out, upon which is written, INDULGENZA PLENARIA! The Franciscan church, I am informed, enjoys the privilege of granting indulgences on all days without exception, while the others are permitted to dispense them only on the festivals. In various parts of the city your attention is arrested by notifications to this effect, written for the most part on the pedestal of some saint's image: *Forty day's indulgence to all persons who shall recite devoutly a Pater Noster, or an Ave Maria*, in some particular church, or before the image of some particular Saint. The Pater Noster, and the Ave Maria, you know are the Lord's Prayer and Hail Mary, Mother of God, &c. &c.

But what is the import of these indulgences? you will naturally inquire. Originally they seem to have been nothing more than the remission of the temporal pains and penalties imposed by civil and

ecclesiastical laws; in process of time, however, the Roman Pontiff, taking advantage of the ignorance or superstition of the people, usurped the prerogative of pretending to abolish all punishments whatsoever due to transgressions, both in the present and the future world. This prerogative, we are informed, was employed, for the first time, in promoting the crusades to the Holy Land, and succeeded so admirably well, that it was very often exercised afterwards for the purpose of gratifying the ambition and avarice of succeeding Pontiffs.

Fra Paul Sarpi informs us, in his History of the Council of Trent, that the nature of indulgences had been so little considered, before the times of Luther, that very few understood what they really were or knew how to defend them. The current opinions concerning them were extremely various. After they had been vigorously attacked, however, by that bold Reformer, it became necessary both to define and to defend them. After considerable angry discussion and controversy, it was at length determined that there actually exists, in the possession of the church, an immense treasure of merit, composed of the pious and virtuous deeds which saints had performed, beyond what was necessary for their own salvation, and which is therefore in the shape of indulgences, applicable to the benefit of others. It was, however, objected to this view, that as the merits of saints are finite and limited, there is danger that this treasure may be exhausted; it was therefore resolved, that the merits of Christ, which are infinite, should be added to those of the saints, and that out of this infinite and inexhaustible treasure, so formed, the sovereign Pontiff has power to grant indulgences according to his own pleasure, to sinners, who cannot pay to divine justice the debt which they have contracted by their guilt. In other words, the Pontiff is empowered to assign to such persons as he may think proper, such a portion from this treasure of merit, as will be sufficient to liberate them from the punishment of all their crimes, both in this and the future world!

It is truly astonishing and deplorable that a doctrine so absurd in its nature, so contrary to the plainest dictates of the Scriptures and so pernicious in its effects, should still be retained and defended in the Church of Rome. But so it is. The outward and visible indications of it meet you, in one form or another, almost wherever you go in this island. On all the great festivals *plenary indulgence* at the are advertised on the doors of nearly all the churches, and Franciscan church they can be secured every day throughout the year. Those who procure them find every impediment removed from the way to Paradise, and have nothing to fear from the pains of Purgatory.

You will naturally inquire, whether it is now understood, that a plenary indulgence secures to those who enjoy it, the privilege of sinning with impunity? I must reserve the answer to this inquiry for my next letter. In the mean time,

I am very truly yours, D. Temple.

LETTER 2.

MALTA, JULY 19, 1830.

I now proceed, as I intimated in my last, to answer the question, is a plenary indulgence supposed to secure to those who enjoy it, the privilege of sinning with impunity? All with whom I have conversed on this subject, declare that it is not so understood. A plenary indulgence, says Cardinal Bellarmine, takes away all punishment due to sin. In their most common acceptation, indulgences have reference to the past; though it cannot be denied that many of them contemplate only the future. These, in general, have reference to matrimony, to eating meat on certain days, to the non-observance of festivals, &c.

According to the doctrine of the church of Rome, all sinners must make full satisfaction to divine justice in one way or another, in this world or in the next, for all the sins they have committed. There are some who cannot, or will not, submit to the necessary penances imposed by the church, and these must descend into purgatory and suffer there till their sins are in this manner expiated. Those who submit to severe penances and mortifications in this life, will of course, suffer less in purgatory than others. How long the soul of any one will remain there, is known only to God. It may be a longer or a shorter period, embracing millions of ages, or only a few years.

No bishop has power to grant an indulgence of more than forty days. At the commencement of this traffic in indulgences, the bishops were allowed to dispense them to almost whatever extent they pleased; and many among them knew too well how to promote their private interests by such means. The Pontiff soon had the sagacity, however, to perceive that this would not answer, and it was therefore made the monopoly of the Papal See, and so has continued ever since: especially is this true concerning plenary indulgences.

The man who dies in possession of an indulgence of forty days, will enjoy the privilege of escaping from purgatory forty days sooner than he could have done without it; and he who leaves the world, bearing away with him a plenary indulgence, will be permitted to enter paradise without passing through purgatory at all. It is the privilege of Roman Catholics to procure indulgences not only for themselves, but also for their deceased relatives and friends, now in purgatory, who, during their life, had neglected to make any such provision for their escape.

This astounding dogma, this shameful outrage upon common sense, is not shut up in some obscure corner, or merely whispered into the private ear; but it comes forth into the world without disguise—it is engraven on the very walls and over the portals of the churches!

Now though these indulgences are not in so many words, a permission to commit sin, who does not perceive that the natural effect of them on the morals of the people must be, in the highest degree pernicious? It cannot be denied that their tendency is to encourage every kind of iniquity to which men feel inclined.

If the sinner reads on the portal of his church the proclamation that a plenary indulgence can be daily dispensed there, and is assured, as he certainly is, that this indulgence will deliver him from all the punishment due to his sins, what can restrain him from the perpetration of any crime, when temptation urges, and such ample protection from all its consequences is so completely within his reach? To such a miserable refuge the guilty are encouraged to fly, where the uplifted arm of the supreme Pontiff can turn aside the thunders and lightnings of the broken law of God, and disarm the divine wrath, which is revealed from heaven against all ungodliness and unrighteousness of men.

It is not saying too much to assert, that the axe is laid at the root of all sound Christian morality, in every community, where the practice of such indulgences is embraced and defended. This doctrine must ever be attended and followed by the most disastrous consequences. If it is believed, the reins will then hang loose upon the neck of every evil passion, and the fountains of the great deep of depravity in the human heart will be broken up, and a deluge of iniquity will fill the land; and if it is not believed, then the church and her ministers will be regarded as liars and cheats, and consequently all the claims of religion will be set at defiance. It would, perhaps, be difficult to say which of these consequences is the more to be dreaded; this, however, is quite certain, that one or the other is absolutely inevitable.

I am not describing a formidable phantom, that exists only in a disordered imagination, nor am I laying before you doctrines and practices which the current of time has swept from the face of the world—No! I am calling your attention to doctrines and to practices, which still exist in this island, and which have deceived and corrupted the present generation of its inhabitants as well as the generations that have passed into the unseen world.

Before we dismiss this subject, it may be proper to advise you that there are two ways of obtaining indulgences. Either penances or money will generally command them; but when both are offered together the church has no heart to withhold them. They are not granted, however, I am informed, without confession. She would however be extremely scandalized at the idea of selling them. The truth is, she gives indulgences and the people give her money, and she is never at a loss to find pretexts enough for doing so. At one time something must be given her to be distributed at her discretion among the poor; and at another for building and adorning her mass-houses, or for buying oil and tapers to burn in them at noonday, or to illuminate the streets as her priests and monks march through them in solemn procession, in honour of some of her deceased saints. All the money she can obtain is devoted to some such purposes, if it should not happen to be expended in a more dishonest way.

Such fraud and imposture are constantly practised upon this ignorant and credulous population. The priesthood deceive, and the people are deceived, and so they wrap it up. "A deceived heart has turned them all aside so that they cannot deliver their souls nor say, *Is there not a lie in my right hand?*"

Very truly yours, &c. D. Temple.

LETTER 8.

MALTA, JULY 23, 1830.

GENTLEMEN,—Let us now pass from indulgences to notice the doctrine concerniug *Purgatory*. Though this has been partially anticipated, still it deserves a more particular notice. The Council of Trent has made it an article of faith, but has been extremely cautious in defining what or where it is, leaving it with the priests and prelates to do this according to their own taste. In the Catechism, however, prepared by the doctors of that famous Council, we find that purgatory consists of fire, by which the souls of the faithful, after suffering torments for a determinate period, are purified.

Purgatory differs from hell in this respect, that all who are detained in the former may be released; but from the latter none can be delivered. Terrible sermons are annually preached here, during Lent, on the subject of purgatory, and fervid exhortations addressed to survivors to remember the souls of their deceased relatives detained there. Nor are such discourses without effect. The people are induced to contribute greater or less sums to pay a priest for celebrating masses for the liberation of such poor souls. These masses are what the people here consider the celebration of the Lord's Supper. They are accompanied by prayers for the souls on whose account they are celebrated.

It is very worthy of notice that while the most astonishing efficacy is ascribed to masses, in liberating souls from the torments of purgatory, still they are never celebrated gratuitously. The lowest price ever paid for them here is from twelve to twenty cents each. The poor *must* pay this, if they procure them, and the rich pay as much more as they please.

Recourse is had to a great variety of means to keep the image of purgatory ever vivid in the recollections of the people. Images of souls in purgatorial flames surround some of the churches, and stand on the walls of their cemeteries, and in addition to the preacher's voice, which rings in the church, to awaken compassion for the dead, persons are employed to visit every portion of the city, on every Monday morning throughout the year, carrying a small box in one hand and a bell in the other, and crying out at every corner of the streets, "*What will you give for the poor souls in purgatory! What will you give for the poor souls in purgatory!*"

Even the common beggars avail themselves of this doctrine for the purpose of urging more effectually their claims. Nothing is more common in this Island than to meet beggars, who, with an extended hand and many entreaties, beseech you to give them one grain, (the sixth part of a cent) for the poor souls in purgatory. Hundreds of times I have been teazed by these mendicants to give them something for the soul of my father and mother, who, they supposed, were probably dead, and of course in purgatory.

These poor people are taught that souls are assisted by the fasts, prayers, and alms of the living, but most of all by the masses, which are celebrated for them. A mass they are taught to consider as nothing less than the whole body, blood, and divinity of our Lord

Jesus Christ, offered up to God as a sacrifice, and consequently this must avail more than every thing else in rendering him propitious to the souls of the dead.

When a criminal is to be executed, a number of monks or others are sent forth in all directions to collect money for the purpose of paying for masses to be celebrated for the liberation of his soul from purgatory, and for a long time after his execution, multitudes of women repair, every week to the spot, where he was executed, to offer their prayers for his soul. The first Monday in each month brings together, for this purpose, a larger number than is seen there at any other time.

The reason which has been assigned to me for this practice of praying for departed criminals is this, viz. that having suffered in this life more than others, it is supposed that their sufferings in purgatory will consequently be much sooner terminated than those of others, and that such souls having escaped from their purgatorial prison and ascended to Paradise, will become powerful advocates there for those to whose intercession in part they owe their so speedy liberation.

I must not omit to mention that a box is presented to these deluded women, when thus assembled for prayer, that they may give alms as well as offer prayers for the benefit of the souls in purgatory.

It has been very justly remarked, that the invention of purgatory has brought richer treasures into the possession of the Papal church than the coffers of Spain have ever received from the mines of South America.

Could this pernicious doctrine of purgatory be once blotted from the minds of the people, Rome would soon lose all her influence for she would then no longer be able to command that one commodity, money, which, in the very worst sense, has always "*answered all things*" for her.

This letter might easily be extended to a volume, in detailing the means which this doctrine enables monks and priests and prelates to employ for the purpose of practising their impostures upon an ignorant population, and of extorting from them enormous sums of money for the support of a church, which lives on the sins of the people, and must perish as soon as they shall cease to be wicked but it is perhaps already too long.

Very truly yours, &c. D. Temple.

Churches in the city of New-York.—It appears by a list of Churches this City, that there are 24 Presbyterian; Reformed Dutch 15; Episcopal 5 Baptist 17; Methodist 10; Seceding Associated Methodist 4; Roman Catholic 4; Friends 1; Hicksite Friends 3; Lutheran 3; Jews 3; Independent 2; Universalist 2; Unitarian 2; Other Churches 4.——Total 115.

Churches in Philadelphia.—The following, it is believed, is a correct list of the Churches in this City, viz. Roman Catholic 4; Protestant Episcopal 7; Presbyterian 19; Scots Presbyterian 1; Covenanters 1; Baptist 6; Methodist 10; Friends 6; Free Quakers 1; German Lutheran 4; German Reformed 2; Reformed Dutch 3; Universalist 2; Swedenborgian 1; Moravian 1; Swedish Lutheran 1; Christian 1; Menonists 1; Bible Christian 1; Mariners 2; Jewish 1; *Unitarian 1; Primitive* Methodist 1; African 10.——Total 92.

The facts of the Bible are ever the same; yet the philosophy of every creed of religious Faith is susceptible of improvement. Inquiries honestly pursued tend to this improvement; and none who wish to promote the progress of knowledge will attempt to restrain them. The writer of the following essay is more than willing that his ideas should be compared with those of others. Any comment, therefore, upon his views of faith will be freely published in the pages of the Calvinistic Magazine, if prepared in a becoming spirit, over the proper signature of the author.

FAITH ACCORDING TO COMMON SENSE.

PART I.

Faith is the condition of salvation. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 16.) The condition could not be expressed plainer, and we would think the offer of God could be misunderstood by no man, if the fact to the contrary was not before us. Yet the subject of salvation through faith is a mystery to many who attempt to explain Theology. This acknowledgment is truly a humiliating one for Divines to make; but they must make it, and find their consolation in the circumstance, that humbler sinners have less difficulty than they in comprehending God. And why should there be difficulty in any mind? Why should it be harder to know what God means when he says, he that believeth my word shall be saved, than when an earthly parent offers blessings to his son upon the condition of his yielding faith to the promise? God certainly can speak as intelligibly as man; and surely he has used language which he believed was plain enough for the mind of every one.

To suppose otherwise would impeach his wisdom, and his goodness. How has it happened then that theologians have found so much difficulty in explaining the gift of life through faith? I believe much of the embarrassment has arisen from their various systems of mental philosophy. It is vain to deny that every man's view of the Bible will be modified by his ideas of the nature and the operation of the mind. Plain uneducated men, knowing nothing of systems of mental philosophy, have little trouble in receiving the word of salvation as it stands. Not so the learned man. When the plain sense of the Bible does not harmonize with his system, he is tempted to turn that plain language into something else—a something else that varies with his changing theory, and differing from the views of other studious men, as his opinions of the mind, are variant from theirs.

I once asked an esteemed brother in the ministry, a man of talents, and extensive theological attainments, 'what was faith?' He answered, "*Faith is the substance* of things hoped for." (Heb. xi.

And then in explanation told me he considered faith to be a *spiritual substance*, imparted to the soul by the Holy Spirit; and that, *belief*, which he viewed as a distinct thing from faith, was the act of man arising out of this spiritual substance. Now faith, and belief, are words used in the Bible to convey the same idea, when the subject to be exhibited is the way of justification before God; and this brother would never have conceived them to be different things, had it not been for his view of mental philosophy. He knew that belief was the act of man; but how it was at the same time the gift of God, he did not see. He therefore viewed faith as the gift of God, that is, an infused *spiritual substance:* and belief as the consequent act of the creature. This distinction between faith and belief, as it was expressed to me, is the same with that difference so often made between regeneration and conversion; and is a distinction made under the influence of a difficulty thrown in the way by certain views of mental philosophy. The difficulty is this: How to reconcile what *God effects*, with what *man does*, when the change of heart takes place. This has always constituted the Gordian knot in theology. Some have attempted to cut it by making God the efficient cause of every thought and affection. Others have told us of this *spiritual substance* implanted by the Holy Ghost to be the cause of right conduct in the soul. Thus they have thrown around the subject of salvation through faith, a kind of metaphysical fog, which plain honest enquirers after truth could not see through, and sensible men of the world have too often been compelled to look upon with contempt.

I believe the offer of eternal life through faith, is, in fact, as it was intended to be by the Father of mercies, level to the common sense of every man. And without farther introduction will, in the plainest manner I am master of, show and illustrate the view which has so appeared to me. The prominent truth I wish to exhibit is this:

THE FIRST BELIEF OF THE GOSPEL WITH THE HEART, IS THE CHANGE OF HEART, OR THE REGENERATION OF MAN.

This position I will maintain by answering the following questions: I. What is the nature of that state of mind called saving faith? II. Is faith the gift of God? III. Is faith the act of man? IV. Is faith regeneration or the change of heart? V. What is the Truth embraced by the heart in the moment of its change, or regeneration?

I. *What is the nature of saving faith?* It is proper to state in the beginning, that when I employ the words faith and belief without explanation, I always mean *that* faith or belief which is the condition of salvation; and, as I shall use these words as synonimous,

it behooves me to show, in the very outset, that they are so employed by the sacred writers. One or two examples of the manner in which the inspired penmen interchangeably put *faith* for *belief*, and *belief* for *faith*, will be sufficient for my purpose. "But that no man is justified by the law in the sight of God, it is evident: for the just shall live by *faith*." (Gal. iii. 2.) "And by him, all that believe are justified from all things, from which they could not be justified by the law of Moses." (Acts xiii. 39.) "For what saith the scriptures? Abraham *believed* God, and it was counted unto him for righteousness. Now unto him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but *believeth* on him that justifieth the ungodly, his *faith* is counted for righteousness." "He staggered not at the promise of God through *unbelief*; but was strong in *faith* giving glory to God." "Now it was not written for his sake alone that it was imputed to him; but for us also, to whom it shall be imputed, if we *believe* on him that raised up Jesus our Lord from the dead." (Rom. iv.) "This is the work of *faith* which we preach. That if thou shalt confess with thy mouth the Lord Jesus, and shall *believe* in thy heart that God hath raised him from the dead, thou shalt be saved; for with the heart man *believeth* unto righteousness." "But how shall they call on him in whom they have not *believed*, and how shall they *believe* in him of whom they have not heard, and how shall they hear without a preacher? So then *faith* cometh by hearing, and hearing by the word of God."—(Rom. x.) These texts, I deem it, are sufficient to evince that the words faith, and belief, are used in the scriptures, to express the same state of mind in man.—

What then is the *nature* of gospel faith? I answer:

It is in its NATURE *the same state of the soul with that faith, or belief, we give every day to any other subject* WHICH REACHES OUR HEART. The following facts, supplied by the Bible, will support this position.

1. Christ and his apostles when they required men to believe, uniformly spoke in such a manner, as to shew that they knew the requirement was *understood* by their hearers. "Then said they unto him, what shall we do, that we might work the works of God? Jesus answered and said unto them, This is the will of God, that ye *believe* on him whom he hath sent." "And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that *believeth* on me shall never thirst." "But I said unto you, that ye also have seen me, and *believe* not." "And this is the will of him that sent me, *that every one* which seeth the Son and believeth on

him, may have everlasting life; and I will raise him up at the last day." (Jno. vi.) Then he (the jailor) called for a light, and sprang in and came trembling, and fell down before Paul and Silas, and brought them out, and said sirs, What must I do to be saved? and they said, *Believe* on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts xvi.)

It must be clear to every one who gives the slightest attention to the manner in which, the offer of salvation is made, in the passages referred to, and indeed, in every other, that Jesus and his apostles had no doubt their words were perfectly understood by those who heard them.

2. Christ marvelled at the *unbelief* of those to whom he preached, "And he could there do no mighty work, save that he laid his hands upon a few sick folk and healed them. And he marvelled because of their *unbelief.*" (Mark vi. 5.)

3. The hearers of Jesus did in fact perfectly *understand* what was meant by faith, or unbelief. "They said therefore unto him, what sign shewest thou then, that we may see, and *belive* thee?" (Jno. vi.) Again, "Then answered them the Pharisees, are ye also deceived? Have any of the rulers of the Pharisees *believed* on him. (Jno. xvii.)—Again, "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou *believe* on the son of God? He answered and said, who is he Lord that I might *believe* on him?" (Jno. ix.) Observe, this man does not reply; Lord what is *belief?* but who *is he* Lord that *I might believe* on him? He enquired for the *object* of faith, not as to its *nature.*

If then Chirst and his apostles, expected to be *understood* when they required men to believe—if the unbelief of men was a matter of *astonishment* even to Jesus, and if all to whom the offer of life was made *did perfectly know* what condition of mind was required of them, then surely, faith as to its *nature* is no mystery. It is simply what I have said—viz: a state of the soul *not different* from belief in any other subject *affecting the heart.* Take one of the commonest facts to illustrate this. Every youth properly nurtured *believes* in his father's love. He is, then, (after you have explained to him the fatherly character of God) perfectly prepared to *understand* you when you tell him he ought to *believe* that God loves him. Why is he thus prepared? Answer. He knows what that state of mind termed belief, or faith is.—It is in truth the most common condition of his heart, and any attempt to explain its *nature* would only perplex and confound him.

If this view of the subject be correct, how useless, and worse than useless, is much that has been written to tell the *peculiar nature*

of evangelical faith. All the information the sinner wants is to be told the *truths* he ought to believe—the *object* of faith he needs to know; not what faith is as an *intellectual condition of soul.* His language should be that of the man restored to sight, Who is the Son of God that I may believe on him?

II. *Is faith the gift of God?* This truth is abundantly taught in the sacred writings. "And Jesus answered and said unto him, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matthew xvi.) "But as many as received him to them gave he power (privilege) to become the sons of God, even to them that *believe* on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (Jno. i.) "Wherefore I give you to understand, that no man—can say that Jesus is the Lord but by the Holy Ghost." (I. Cor. xii.) "The eyes of your understanding being enlightened that ye may know—what is the exceeding greatness of his powers to usward, who *believe* according to the working of his mighty powers, which he wrought in Christ, when he raised him from the dead." (Eph. i.) "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. ii.) "For unto you it is given in the behalf of Christ, not only to *believe* on him, but also to suffer for his sake." (Phil. i.) "Buried with him in Baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." (Col. ii.) "Every good gift, and every perfect gift is from above, and cometh down from the Father of light, with whom is no variableness neither shadow of turning—of his own will begat he us with the word of truth." (James i.)

These quotations plainly shew that faith is the gift of God. Most of them, however, tell us little more than the *naked fact* that we are indebted to him for our belief. We learn in other places in the scriptures, to which we shall refer by and by, the *manner* in which he leads us to the possession of faith.

III. *Is faith the act of man?* I have said it is the same thing in nature with our belief in any other subject *reaching the heart.* Such belief we know to be *our act.* Is the belief of a son in the kind word of his father his act? Surely. His heart is in it; from the very nature of such a belief, this makes it a voluntary act. So it is in the faith which lays hold upon the promises of God. "With the heart man believeth unto righteousness." (Rom. x.) It is no *spiritual substance,* but just the act of man. But is it not declared to be the gift

of God? True. It is the gift of God; and at the same time the act of man. Repentance, love, and every christian grace are gifts of God and exactly in the same sense that faith is his gift; and yet repentance and love surely, are the acts of man. Can there be any difficulty in receiving the fact, so plainly declared in the Bible, that, while it is God that worketh in us both to will and to do of his good pleasure we work out our own salvation? (Phil. ii.) His spirit influences us but *we* believe, *we* repent, *we* love, *we* cease to do evil, *we* learn to do well, *we* walk before him in all holy conversation. These acts are as realy ours as they could be if performed without any Divine influence. And why? Answer. Because the Holy Ghost works in us according to the laws of our nature. He induces us to think, to feel, and decide, just as we think, and feel, and decide in all other cases. Man is induced to act by other men continually. Scarcely a day passes but he is controlled in his belief, his love, his hatred, his hopes, and fears by the influence of others; but we never suppose *he* does not *act* when thus influenced. Why, then, when the persuasion is from God, do we hesitate to suppose *he* acts? Again, Satan tempts man—He leads him captive at his will. Is not sin nevertheless the act of man? Is not disobedience the act of man notwithstanding it is said that Satan works in the children of disobedience? Satan works in the soul, and man freely disobeys. God works in the soul, and man as freely obeys. Man the moral agent acts for himself in both cases. His indestructible, and unassailable liberty of will is as little interfered with in the one case as in the other. It is manifest that God *can persuade* man to the *act* of faith. Where is the proof he has given him faith in *any other sense*, than merely by *persuading* him to believe the truth? I know the text (Eph. ii. 8.) and one or two others are quoted to maintain the opinion that faith is the gift of God in such a sense as to *exclude* the agency of man. But such an interpretation is entirely forced and unnatural: "for by grace are ye saved, through faith; and that not of yourselves, it is the gift of God." (Eph. ii. 8.)

This passage, even if we admit that the words "*and that*," to be applied *exclusively* to "faith," can signify no more than is fully expressed in John i. 12, 13. "But as many as received him, to them gave he power (privilege) to become the sons of God, even to them that *believe* on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." I conceive both passages to teach the same thing—viz. that faith, and all the affections of the new born soul, are never exhibited by man when left to himself, but are the results of a Divine work of grace. The passage in John ought to be thus paraphrased. "Which were born

not of blood." That is—those who are sons of God are not such in consequence of their descent from pious parents:—the Jews, to whom the declaration was originally made, were not sons of God because of their descent by "blood" from Abraham. "Nor of the will of the flesh." That is—men are not sons of God as the result of their natural choice. "Nor of the will of man." That is—men are not sons of God through the influence of the will of other men. "But of God." That is—men are sons of God because God turns them to him. But how does he turn them? Does he *create faith* as a *new spiritual substance* in the soul? I deem not. On the contrary, *he works* in man to *will* and to *do* of his good pleasure; and then *man works out* his own salvation. These passages in truth, simply teach us that man *without divine influence* will not believe the gospel.—They do not deny that faith is his act, *when he is thus influenced.*

Again, faith is the act of man, because God requires him to believe his word under the penalty of eternal death. Faith is the *condition* which man is required to meet. If he obeys the requirement he lives. If he refuses he dies. Is this not true? How then can faith be any thing else than the act of man?

The sum of what I believe is, then, briefly this—God, through grace *inclines* man, by his Spirit—MAN when *thus persuaded* BELIEVES the gospel. The instrument by which the Spirit accomplishes his work is the *truth.* This leads me to the fourth point proposed for consideration.

IV. *Is faith regeneration, or the change of heart?* I answer this question in the affirmative. Regeneration is that moral act of man, excited by the Holy Ghost, in which consists his conversion from the love of the world to the love of God. This is his *new nature,* or *new heart.* And this moral act, is his *first belief* of the fundamental truths of the Gospel. Many theologians have a different idea of regeneration, and it is proper that I briefly notice it before I proceed farther.

Regeneration is often represented as a "*something*"* which the Divine Spirit effects in the soul by his *naked influence.* This something has various names applied to it. It is with one, that *spiritual substance,* before mentioned. Others term it a relish, or taste for Divine things. It is with this class of theologians, the *new holy nature,* or *new heart.* This something is supposed to be infused, or implanted, or wrought, or created, (for these and other similar phrases are used) in the soul, while it is in a *passive* state. It is

*I employ the word *something,* because it is used by a distinguished theologian to *express the heart of man.*

said to be a something, totally distinct from, and previous to, an act of will; and not only so, but entirely different from any state the soul was before adapted, or fitted to manifest.

This representation of regeneration I am constrained to reject for the following reasons:

1. Because it supposes that this something is an *addition* to the soul. It is clearly manifest, that, if the *new heart* is *not* a moral act, i. e. other words a *new direction* which the soul takes *by an act of will*, then, it is, in truth an *infused* SOMETHING. And such an *infused* SOMETHING can be nothing less than an *addition* to the elementary properties of the soul. It is some *new essential nature.*

But the soul is an intelligent essence, ever the same in its constitutional nature. To suppose an addition to it is to deny it to be a soul, and to imagine it like a material structure. If one new thing could be infused, we might suppose a thousand; and thus, would be constrained to think the soul had no peculiar constitution at all, but was an existence whose nature could be made any thing by additions from without.

2. I discard this idea of regeneration because it requires us to believe, that *another something* is *taken from* the soul. We are told, by those whose scheme I am considering, that the depraved nature in man is not his *moral act*, but a *spiritual substance*—a *something* that is part of the essence of the soul, totally distinct from, and previous to, moral choice, which something man had no agency in causing to exist, and which he can, in no sense whatever, put away from him. Yet, it exists in him, and constitutes him a sinner *before* he thinks, or acts, and *causes* his acts of sin by *positive necessity*. This something is supposed to be taken away, in part, in regeneration. This scheme aims to be consistent with itself, for if the old heart of sin is an *infused* depravity in the essence of the soul. Regeneration would of course be the taking of it away, and the *infusion* of a different elementary nature. But as I believe the soul is one, and indivisible, I dismiss this view of its moral change.

3. I cannot adopt this explanation of regeneration, for according to it the *heart* is *not* changed. The scheme, I said, aims to be consistent with itself; but it is not. For it represents the depraved nature just described, to be the *heart* of the sinner. Of course this heart ought to be taken away in regeneration. But it is not taken away. It is admitted by all the advocates of this scheme, that this *heart* is not irradicated. They are obliged to confess this, for the best of reasons—viz: the fact that men sin after they are regenerated. What then has taken place? Why, the depraved nature, or

old heart, is taken away *in part!* and in the place of that *part* thus taken away, this other something called a new and holy nature is infused. The soul then is not regenerated, by *just so much* as there is *left* of the old heart, for there is just that much lacking of a new one. The man, in truth, either has no heart, or he has a heart, part depraved, and part holy, or he has two hearts. It is impossible to avoid this conclusion if we admit the position that the *sinner's heart* is a depraved *something* existing in the elementary nature of the soul, previously to, and distinct from, moral choice—and that the *regenerated heart* is its counterpart, a *holy something* created in the soul, and like its opposite, distinct from, and antecedent to, any act of will. Adopt this notion, and it cannot be shewn that man is regenerated at all—the old heart is not taken away—and consequently he cannot have a new heart. But God says, 'I will take away the stony heart out of your flesh, and I will give you an heart of flesh.' (Ezek. xxxvi.)

4. I cannot adopt this exposition of regeneration, for it exhibits God as requiring man to perform an impossibility. God says to every man, "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die." (Ezek. xviii.) Here we have the duty imposed, and the consequence of not doing it—death. And in the next verse God declares his feeling of compassion towards sinners. "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live." (Ezek. xviii.) Language has no meaning, if God in this call does not teach us that sinners have, *in some sense,* POWER *to turn themselves, and make them new hearts.* But the view of regeneration I reject, shows that man can in *no sense* whatever comply with his duty. It teaches, in the first place, that his *old sinful heart* is not his moral act, but is a something which is part of the very essence of his soul, which he did not cause to exist—which he can in no way change. And such is the irresistible influence of this something, that it is as impossible for man to go to God to take it away, as it is impossible for him to cast it away himself. It imposes on him therefore, an absolute, natural, irresistible necessity of continuing a sinner forever. In the second place, this view of regeneration instructs us that the *new heart* is another something totally distinct from moral choice; created in the very elementary constitution of the soul, without any agency of man whatever. A something which he can in no sense make, and which God is in no sense obligated to give him. Man then is required by his Maker, upon this no-

tion, to do an impossibility. I am obliged to decline receiving this explanation of regeneration.

5. I cannot receive this view of regeneration, because it has no support from the Scriptures. It represents the Holy Ghost to act upon the soul by his *naked influence*, and thus to impart this new nature we have been considering. But the word of God does not instruct us to believe that the Spirit operates upon the soul by his simple efficiency: and from the manner in which we are told he does influence the mind, we shall clearly see that no such infused nature is, or can be, the result.

Regeneration, or the change of heart, is, in the Bible, represented as the result of the excitement of the Holy Ghost, acting upon the mind *through the truth*. To put this position beyond all cavil, I will suppose an objector to present the strongest expressions in the Scriptures, which, to his mind, seem to teach that God acts upon the soul by his naked efficiency; and I will show that that work is accomplished through the *truth*.

Objector. "It is the Spirit that quickeneth." (Jno. vi.)

Answer. "The *words* that I speak unto you, they are *spirit*, and they are life." (Jno. vi.) "For thy *word* hath quickened me." (Ps. cxix.) "I will never forget thy precepts: for *with them* thou hast quickened me." (Ps. cxix.)

Objector. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (Jno. i.)

Answer. "Being born again, not of corruptible seed, but incorruptible, by the *word* of God, which liveth and abideth forever." (I. Pet. i.) "Of his own will begat he us *with the word of truth*." (James i.)

Objector. "A new heart also will I give you, and a new s will I put within you: I will take away the stony heart out of flesh, and will give you a heart of flesh." (Ezek. xxxvi.)

Answer. "I will put my *law* in their inward parts, and write their hearts." (Jer. xxxi.) "He that hath my *word* let him s my word faithfully····Is not my *word* like as a fire? saith the L and like a hammer which breaketh the rock in pieces?" (Jer. x "Of his own will begat he us with the *word of truth*." (Ja

Objector. "According to his merey he saved us, by the w ing of regeneration, and renewing of the Holy Ghost." (Tit.

Answer. "God hath from the beginning chosen you to salv... through sanctification of the Spirit, and *belief* of the *truth*."— (II. Thess. ii.)

Objector. "Chosen to salvation through sanctification of the *Spirit*. (*II. Thess.* ii.)

Answer. "Sanctify them through thy *truth:* thy word is truth. (Jno. xvii.)

Objector. "Who gave himself for us that he might redeem us from all iniquity, and *purify* unto himself a peculiar people." (Tit. ii.)

Answer. "Every word of God is *pure.*" (Prov. xxx.) "Seeing ye have purified your souls in obeying the *truth* through the Spirit." (I. Pet. i.)

Objector. "For the law of the spirit of life in Christ Jesus hath made me *free* from the law of sin and death." (Rom. viii.)

Answer. "And ye shall know the *truth*, and the *truth* shall make you *free.*" (Jno. viii.)

Objector. Hereby know we that we dwell in him and he in us, because he has given us of his Spirit." (I. Jno. iv.)

Answer. "It is the Spirit that beareth witness, because the Spirit is *truth.*" (I. Jno. v.)

Objector. "The Spirit itself beareth witness with our spirits that we are the children of God." (Rom. viii.)

Answer. "But ye have an *unction* from the Holy One"——"the *anointing* which ye have received from him abideth in you, and ye need not that any man teach you, but as the same *anointing* teacheth you of all things, *and is truth*, and is no lie, and even as *it* has taught you, ye shall abide in him." (I. Jno. ii.)

Objector. "*Walk* in the *Spirit*, and ye shall not fulfil the lust of the flesh." (Gal. v.)

Answer. "I have no greater joy than to hear that my children *walk* in *truth.*" (III. Jno. iv.)

Objector. "Whosoever is born of God doth not commit sin; for his *seed remaineth* in him." (I. Jno. iii.)

Answer. "I have written unto you young men, because ye are strong, and the *word* of God *abideth* in you, and ye have overcome the wicked one." (I. John, ii.)

Objector. "Quench not the Spirit." (I. Thess. v.)

Answer. "For this cause God shall send them strong delusions that they should believe a lie: that they might be damned who believe not the *truth.*" (II. Thess. ii.)

These passages of the word of God exhibit the work of the Spirit in the soul. The new heart, and sanctification, constitute in fact *all* which the grace of God effects in man from first to last. And this work I have presented in a variety of expressions, in which the Holy Spirit is said to quicken, to beget, to renew, to give the new heart, to sanctify, to purify, to make us free, to witness within us, to cause us to walk with God, to be the seed of God within us, &c. *and all we have seen, is done through the truth.* I may safe-

ly say there is not a sentence to sustain the notion that the Spirit ever divests himself of his armour of truth and attacks the sinner in his naked efficiency. When he enters the dark soul, he is clothed in *light.* When he destroys the stony heart, it is with the word of God, even as a hammer and a fire he breaketh the rock in pieces: "Yea, the sword of the Spirit is the *word* of God." (Ephesians vi.) "*With* this quick and powerful weapon, sharper than any two-edged sword, he pierces even to the dividing asunder of soul and spirit, and of the joints and marrow, and discerns the thoughts and intents of the heart." (Heb. iv.)

If then the Holy Ghost accomplishes his work with the truth, we ask in the next place, *How* he causes it to influence the mind? Here too we have satisfactory information. The Bible authorises us to believe that God causes truth to act upon the mind according to its *natural laws.* Observe, the very fact that he renews the heart through the truth, tells us that he employs it in its usual nature, unless we are given to understand that he does not so employ it. But there is not a syllable authorising us to think truth is applied in any other way. There is not a word to support the idea, that God operates without the truth, and not one to justify the thought that he uses truth in a supernatural manner. Again, God is said to *entreat,* to *beseech,* to *pray,* to *persuade* men to be reconciled to him, and when sinners, as in the case of Agrippa. *are almost persuaded,* they are besought to be *altogether* persuaded: Hence, when God renews the heart through the truth, and we become, not only *almost,* but *altogether* christians, what is it but the *persuasion* of truth brought to the desired result? Again, sinners are declared inexcusable, because they will not suffer the truth to enter their minds. Of course when it does prevail, it enters *just in that way* in which *they* ought to have received it. Again, christians are conscious that Divine truth has influenced them according to the ordinary laws of truth, and in no other way. Man then is regenerated through the *truth,* applied by the Divine Spirit, in the *way* of moral suasion.

Those who hold to the idea of the naked influence of the Spirit, are evidently embarrassed with the Bible phraseology—"With the truth;" "Through the truth;" "By the truth." They dare not discard these phrases, and they dare not admit them in their obvious meaning. Hence we hear the awkward expressions—'God, by his naked touch, *makes* a *way* for the truth—' 'God regenerates man in *view* of the truth.' This is not what the Scriptures teach. There we read, 'He begat us *with* the word of truth.' 'He sanctifies us *through* the truth.' The mistake lies in

the idea, that truth has not a *natural tendency* to change the heart of the sinner. Those whom I oppose, think they are justified in this opinion from the fact, that man, *uninfluenced* by the Spirit, ever refuses to yield his heart to the truth. But how does this prove that *truth* does not effect the change, when it is applied *by* the Spirit? Because the heart never submits to truth pressed with a *certain degree* of persuasive force, is that a reason it will not be overcome by a *more powerful* persuasive influence? Because man hates the truth which requires him to surrender his sinful love of the world, or die, is this proof that it is not the force of truth, nevertheless, which constrains him to make the surrender? Does not every day's observation shew us men hating certain facts, and resisting them with all their hearts, and then yielding obedience, and confessing that the facts themselves had conquered them? Again, admit that some men resist *every* application of truth, and remain unconverted, is this evidence that those who are changed owe their conversion to *something else* than the persuasion of truth? Some men are implacable to their foes—is this proof that those who surrender their hatred are not brought over by moral suasion?

The whole error grows entirely out of that false mental philosophy which leads so many to suppose sin to be a physical something, which must be removed by a direct creative act of God. If this were so, truth could, indeed, have no tendency to change the heart, and we would be bound in adamant until our fetters should be stricken off by physical power. But I thank God the Bible says, "*the truth* shall make you free." Free from what? From the bondage of the love of the world. If now I am asked, Why, then, is the aid of the Holy Ghost necessary? I answer—TO GIVE TRUTH ITS HIGHEST PERSUASIVE POWER. The principle of the wedge illustrates my idea. There is a boy attempting to open the trunk of an oak with a wedge—his efforts are vain—the wood repels the wedge, and the fibres collapse with so much obstinacy of cohesion, that you can hardly perceive the slight impression the boy has made. But the father takes the wedge, applies it to the wood, and rives the tree asunder. What has cleaved the wood? Answer. The wedge—driven by the power of the father's arm. He did not prepare a way for the wedge, but made way with the wedge. He did not open the tree in view of the wedge, but accomplished his work according to the laws of the wedge. Thus the sinner, if left to himself, will not obey the truth, although he might, for the Spirit is not given to *qualify him* to believe, but only to *excite* him. He ever resists its influence when urged upon him by the power of man, and he may, and often does, awfully and fatally resist the truth, when

urged even by the Divine Spirit. But notwithstanding all this when he submits to God, it is voluntary obedience to truth. Truth is the instrument with which the Spirit accomplishes his great work. And as in the case of the wedge, he does not do *something* to prepare *a way* for the truth, but *makes his way* WITH the truth. He does not convert man *in view* only of the truth, but *converts* him BY THE NATURAL INFLUENCE OF TRUTH.

Here a decisive question presents itself.

What is the natural, immediate, perfect *result* of moral truth?

I answer, THE BELIEF OF IT. It is self-evident, that in all cases the immediate *triumph* of truth, is the belief of it. And it is equally clear that in *every* given case of *moral suasion*, this first perfect belief is *change of heart* upon that subject—whether the change be that of the little child who freely surrenders a forbidden toy in obedience to the word of its mother, or that great change which takes place when the *fixed preference* for the world is broken, and the soul gives its affections to God, in an *abiding moral choice*. Let a messenger of kindness go to a son who has rebelled against the authority of his father. Let him urge the truth upon the prodigal—His guilt, his danger, his father's goodness, his willingness to pardon, and bestow happiness upon him. Let the messenger press these leading truths of his message, until the son *with all his heart* believes them, and in that moment truth has triumphed, and in that instant he is a changed man. His rebellion is conquered. *Until* this controlling belief is given, no decisive change is wrought in him. His old opinions and habits may be jostled and disturbed. He may be almost persuaded, but he is not persuaded. Truth is felt, but not yielded to. When, then, it is yielded to, when he is not only almost, but altogether persuaded, surely that perfect result of truth, is the belief of it; and in that instant, and not until that moment, is the process of his change accomplished.

So, the sinner is begotten "with the word of truth." And, as I have shewn, the triumph of truth is the belief of it.—REGENERATION, THEN, IS THAT MORAL ACT IN WHICH MAN GIVES HIS BELIEF TO THE WORD OF GOD. As in the case of the son, *until* this act of faith, the mind is only in the process of regeneration. The change is not effected. The soul is only in the throes of the new birth. It is not born again. But so soon as man WITH HIS HEART BELIEVES THE TRUTH, that moment truth has conquered, and *that moment is the regeneration*, or, call it, the conversion—the new birth—the transition from death to life—that moment man is the child of God.

And now he is prepared for all the *specific* acts of new obedi-

ence. The *specific* act of repentance, is necessarily consequent upon his believing the truth in relation to his guilt, his danger, and the goodness and mercy of God. The *specific* act of love, is consequent upon his believing the truth which reveals the character and conduct of God. By *specific* acts of repentance and love, do not mean states of mind different in *nature* from the faith which is previous to them, but only a *particular direction* of the mind to certain points in the general subject believed. These acts are not different in *nature* from the belief, for *the belief is the gift of the heart*, and of course it contains the *elements* of all the affections which man can manifest towards God. It is as if we stood upon a mountain-peak which gives to view a magnificent landscape. The moment we look from the top, the delight of sublimity is felt, and it is only the same delight, variously modified, when we direct our minds to the particular features in the boundless scenery. So, the gift of the heart in faith, is the surrender of *all* which is, or can be asked. It is the fountain in the soul springing up into everlasting life, and all the peculiar graces are only streams therefrom.

V. *What is the truth embraced by the heart in the moment of its change, or regeneration?* The *cardinal* truth believed when the heart is changed, is this—MAN, A SINNER, READY TO PERISH—GOD, HOLY, YET MERCIFUL, ABLE, AND WILLING, TO SAVE THE PENITENT. This is the elementary fact of the Gospel. Man has never less light than this, when he yields his obedience to God. He may have much more: but this is enough, where more is not given. For the fact that God *can* and is *willing* to shew mercy, is one thing—the *manner* in which he can exhibit mercy in harmony with justice is another thing. The first fact is the foundation of all religious hope and worship amongst men, and often is found without the other. Those who have no more than this truth, are "without excuse" if they do not believe it, and they may believe it, and be saved. Those who have not only this first fact, that God can, and is willing to shew mercy, but the second, viz: the *way* of mercy, are bound to believe both, for *all* which is, or can be, known in addition to this essential truth, is but the *explanation* of it—and he who believes the elementary fact is prepared, and will joyfully embrace all which belongs to it, when he has that farther knowledge. He who hails the dawn of day will welcome the rising sun.

Thus, when Christ came, those whose faith had been formed, and exercised, by the truths of the Old Testament, welcomed his more perfect revelation. Prejudice and ignorance, for a time, threw their mists before the risen sun, but these were rolled away, and those who believed in God believed also in Jesus. (Jno. xiv.) But what was

the object of *their* faith who lived before the day of Christ? Did i comprehend *all* which ours embraces? Surely no. The *manne* in which God could manifest mercy consistently with justice, wa doubtless imperfectly known to the most enlightened, and to man incorrectly apprehended, and of course not known at all. If Pete and all the disciples were ignorant, yea, totally ignorant, of th *way* of salvation through the substituted sufferings and death the incarnate God, after the full benefit of the writings of Mos and the prophets, can we suppose Rahab understood this *way* mercy? Must we think that the light of truth had diminished- that the perfect day was enjoyed by Abraham, the patriarchs, th kings and prophets, and that it was dim twilight when the Apostl lived? No. Kings and prophets desired to see the day of th followers of Jesus, as a better day than theirs. If, then, whe that time came, we see the veil was upon the faces of all who wi nessed it, how much thicker must have been the veil in form years!

True, the prophets wrote a minute history of the life, suffering and death of Jesus; but they did not comprehend their glorious i spiration. They confess that they heard, but understood not, th the words were closed up and sealed until the time of the end. (Da xii.) True, Abraham saw the day of Jesus, and was glad. (Jno. viii Yet he saw it not as we see it. He rejoiced in the fact that his see would bring salvation; but *how* he would bring it, was to him a sha owy vision, not understood. True, Job said, "I know that my R deemer liveth, and that he shall stand at the latter day upon the earth. (Job xix.) Yet, it is manifest from what has been, and will be sai that Job had no definite conception of the incarnate sacrifice. Tru John, who was more than former prophets in Divine knowledge, wa directly inspired to exclaim, "Behold the Lamb of God, whic taketh away the sin of the world." (Jno. i.) But John did not un derstand, as we do, that glorious declaration. He believed, indeed that in *some way* Christ was to be the propitiation for the sins o the world; but *how* even *he* knew not; and of course he could no rest his faith upon the blood of the cross. This is evident from th fact, that John sent, *after this*, to know of Jesus, whether he wa the Christ or not?—a question caused, doubtless, by the *unexpecte* light in which the day of the Messiah appeared to him. Again the two disciples who stood by, and heard John, believed in th words as really as he, and doubtless, in the same way; for "the followed Jesus." And now, what did these disciples know of th true meaning of what John had proclaimed? Nothing. All the di ciples were in utter darkness as to the *way of salvation through t*

death of Jesus. Peter rebuked his master when he disclosed it; and all forsook him and fled when the struggle and unlooked-for time arrived. And after the resurrection, when the work was finished, the veil, was, for a time, not removed. Jesus declares their perilous ignorance when he said, while walking with two of them to Emmaus; "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?" (Luke xxiv.) If, then, the apostles did not know, and John did not know the *way* of mercy through the atonement of the Son of God, it is plain, to me, those who lived before them did not understand this *way*. And if they did not comprehend this *way* of salvation, they did not see the very thing which was the reality of every type, and the true and only *way* in which God can be just, and yet justify the ungodly. Of course their faith could not have rested upon *that* which was unknown to them. What then did they believe? Answer—Their faith rested upon the great elementary fact I have mentioned—Man, a sinner, ready to perish—God, holy, yet merciful, able, and willing, to save the penitent. They received this great primary truth, and around this principle of life, they collected the rays of light, which were given in the dispensation of their day—few, or many, according to the various circumstances of that dispensation, and of their lives, and moral condition. The most ignorant Gentile might understand this cardinal fact, know no more, believe it, and be saved. (Rom. i. 20.) One under the Mosaic dispensation taught to offer a sacrifice, might only go a step farther, and believe that the mercy of God was in some way, vouchsafed merely through the death of the animal. Another, with more correct views would believe his offered lamb was only the type of some great, but unknown sacrifice to be made in future. Rising yet higher, a fourth would dimly see the day of the Messiah, the Son of God, the Redeemer of his people, and attach to the idea of his coming, the belief that he would reign in glory upon the earth, and in some mysterious way save his people from their sins. And when the Messiah came, he was hailed by believers in Israel, as their Saviour, long promised by Moses and the prophets. So far, and no farther, they believed the truth All beyond this, as to the *way* of salvation, was, as we have seen, error. But, now, Christ has died.—The mystery, so long hid in God, is unfolded, (Eph. iii.) and our faith, like that of all who have believed since the resurrection, embraces not only the *fact* that God bestows pardon, but the *way of mercy*. We look upon the glorious, full orbed, Sun of Righteousness, and read upon it, the eternal truth, in words that *are spirit, and are life*,—"God so loved the world, that he

gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii.)

This view of faith is in perfect harmony with the declaration of God, to the honor of Jesus, that "there is none other name under heaven given among men whereby we must be saved." (Acts iv.) For, salvation ever has been, and ever will be, bestowed *only* through his atonement. But that event was obscurely revealed under the old dispensation; and those who lived under this economy, of an imperfect Gospel, believed unto salvation without any proper appreciation of the blood of Jesus. Yet their faith, such as I have explained it, was accepted entirely on account of that future propitiation. Hence, too, the heathen are inexcusable, now, as when Paul wrote, for their idolatry; because they might believe in God as he displays his mercy in "the things that are made," (Rom. i.) and be saved. Would they thus believe, they would be pardoned for Christ's sake, although their faith would not rest upon him—for how should they call on him on whom they have not believed? and how should they believe in him of whom they have not heard? (Rom. x.) So, then, that *enlarged,* and *brighter* faith which embraces the sacrifice of Jesus, cometh by hearing, and hearing by the word of God. (Rom. x.) And *this faith* is demanded from those who thus hear, for this propitiation is the *perfection* of the Gospel. To deny it, when it is proclaimed, *is to reject the Gospel.*

Thus we see how the light of nature, that of the Old Testament, and of the New, harmonize. The views of nature and revelation, are, in reality, only contemplations of the same subject from different distances. As when the traveller gains an eminence, which suddenly commands the far-off prospect of a noble edifice. From this point he has a true, although imperfect idea of its utility and beauty. He is too distant, however, to enjoy the full impression the structure is fitted to make. He approaches nearer, and its grandeur is more apparent—nearer still, and his mind is filled with the highest admiration as he beholds the costly materials, and how wonderfully genius has wrought every part, to compose one splendid specimen of art. And he goes on to comprehend the magnificent design, and be charmed with it, just so far as his mind is capable of appreciating the conception of the architect. So it is with that building erected upon the ruins of the fall. By the dim light of Nature, we see it is the temple of mercy. Through the shadows of types and prophecies, it beams larger to our eye, but it is the same tabernacle of mercy. We stand upon Calvary—and comprehend, *as God gives* us the understanding, and the heart, the breadth, and *length, and depth, and height,* of the sanctuary of the penitent, *the mercy* of God.

The conclusion from what I have written is plainly this;—If the belief of the gospel is the change of heart, then *unrenewed men do not believe the gospel.* Some unconverted persons, it is said, really believe the Scriptures. But this is a mistaken opinion. The gospel is not a few disconnected truths, but a number of facts, resting upon certain fundamental principles, and constituting one great whole. Now, we must receive these just as they stand, to constitute a radical belief of the gospel: and when we embrace those fundamental principles, the other, and comparatively less important truths, may be unknown, or misunderstood, in entire consistency with our real belief of the Scriptures. We have said the grand elementary fact of the Gospel is summed up in this sentence—Man, a sinner, ready to perish—God, holy, yet merciful, able, and willing, to save the penitent. In addition to this simple truth, that God saves sinners, we, who enjoy the word, have another fact, viz: that Jesus, the Son of God, is the way, the truth, and the life. *This*, then, is the substance of the Gospel *to us*. Now, unrenewed persons do not believe this Gospel. They may take some one, or all of these truths, from their proper connexion, and attach them to false notions of their own, and believe this creation of their imagination, but they believe only their imagination, not the word of God. Thus, one may believe he is a sinner, but that there is no hell—another may admit he is a sinner, and that there is future punishment, but deny he is *now* ready to perish—a third may hold that God is merciful, but not believe he is holy, and looks upon sin with abhorrence. None of these persons, evidently, believe the Gospel. And thus, in a thousand ways, the facts of Scripture may be associated with falsehood, and be believed, yea, with all the heart, and those who thus receive them, be in the gall of bitterness, and in the bond of iniquity. Let me recur again to the illustration of the temple, approached by the traveller. Suppose the architect wishes to impress upon others, the knowledge, and delight, which the building, as a specimen of art, is calculated to yield. And imagine, as is often the case, that the edifice can be seen as it ought to be, only from certain points, to the highest advantage only from one, and at a certain time of the day. It must be plain, that those who do not see this structure under these circumstances, cannot understand its true character, and of course will loose the impression it is fitted to make. If the architect tries a blind man, his labor is entirely thrown away. He may carry him around the whole temple, and bring his hands in contact with every column, yea, he may exhaust himself in attempts to describe, altitude, color, light and shadow—all *is in vain. In this* instance, he is attempting an impossi-

bility. The blind man is naturally unable to comprehend the subject. But others may fail to understand it from moral causes.—One may be too indolent to go at all to look at the building—another, from inattention, may walk to a wrong point from which an angle only can be seen; and thus he looses the effect of the whole structure:—a third, thinks one day as good as another, and visits it on a misty day, and gazes upon the pile enveloped in fog—mistakes masses of vapour for parts of it, and comes away with a confused and entirely mistaken conception. It is plain none of these have the correct impression of that structure. But another stands at the right place, and at the right time, and sees it just as it really is, and was meant to be seen by the builder. This one, and he alone, understands its utility, and beauty, and consequently derives that benefit which it is fitted and intended to communicate to his mind and imagination.

There is in this region a natural bridge, which affords a sublime spectacle; but you can enjoy the full and perfect impression only from one point. I visited it not long ago, and had the luxury of beholding this magnificent work of nature from the spot which takes in all its striking features. When I returned home, my account of the bridge induced two young men to go to it; but they neglected to obtain proper directions, and saw it from a position which afforded no adequate idea of its grandeur;—yet they imagined they had enjoyed all which had delighted me. And it was only when they returned, the fact was discovered, that they had ridden forty miles in vain, and missed seeing, perhaps for their lives, one of the wonders of Virginia.* Now, if any moral result had depended upon the true knowledge of that spectacle, these youths would have lost it, and I, only, would have enjoyed the benefit. So, the great primary truths of God's word must be embraced as they stand.—In that relationship, and in that alone, do they constitute the Gospel. Any other combination of them is not the gospel. Now, all unrenewed men, when they believe them at all, receive them thus falsely combined. Therefore, they never believe the Bible. For so soon as the great elementary truths of salvation are understood in their proper relationships, and believed, the man who thus receives them is the Christian.

This representation of the subject answers another question which will be put to me: Does not Satan believe all the truths of the Bible, and why is his heart not changed? I answer; He does *not* believe the Gospel. For the Gospel, as it stands, the subject of *his belief* is not the *same thing* it is, when proposed to man. Sa-

*There are two natural bridges in Virginia—one in Rockbridge County, the other in Scott—I allude to the latter.

tan believes it the offer of salvation to others. Man believes it the offer of life to himself. This offer of life is its first appeal to that primary motive in every human breast—THE INNATE DESIRE OF HAPPINESS. This *tendency* to touch that main spring of all moral action, is *the converting power* of the Gospel. Without this tendency, the Gospel would have no influence to excite the soul of the sinful and miserable. And, accordingly, the belief of it, in man, commences with receiving it in this character. Now, the Gospel *holds no such relation* to Satan. He *cannot* then believe *it has this attitude* to him. Of course, *he* believes a *different thing* from what *we* believe. He believes it is the offer of salvation to others, and not to him Such a faith has no tendency to alter his moral character. Suppose a company, in a frail bark, gliding swiftly down a rapid torrent, which shoots into a wide whirlpool of death. Suppose each side of this stream to be an accessible beach, and that a friend warns those in the boat of their danger, and invites them to land. If they believe him, their joy and gratitude will be excited, and and their efforts will be stimulated, and crowned with success. But if, through unbelief, they pass on, and enter the circling waters of destruction, the offer of safety can no longer be given, and can no longer be belived; and when they think of it, that remembrance has no other influence than to deepen the horrors of their despair. And, let us imagine, in that wide lake of woe, some, hurried there, along another channel, where safety could not be offered. Let these be shewn, in the agony of their ruin, that far-off land of deliverance, which others had despised—and what can they believe, and what can they feel? They must believe it is the shore of life, which *others* were invited to approach,—not *they*;—and this belief can awaken neither joy, nor hope, nor gratitude, nor love.

So, man, when he has passed through the stream of time, can no longer believe the gospel. And ruined angels, from the very nature of the case, are excluded from a belief in the truths of Jesus.

I have now shewn, what constitutes the primary truths of the Gospel—that, the *belief* of the Gospel is change of heart, or regeneration—that, regeneration is the moral choice of man; the result of truth, applied according to its natural laws, by the Holy Spirit—and that, faith in this sense, and no other, is the gift of God.

I promised to show, that the offer of salvation, through faith, was a subject level to the common sense of every man,—I leave the reader to judge whether I have kept my pledge.

In a second part, I will exhibit the light this representation of regeneration throws upon the sin of Adam,—and some other important *parts in religious belief.* ROAN.

AMERICAN COLONIZATION SOCIETY.

This national and noble institution held its annual meeting on the 19th Jan. in the Capitol at Washington. It will be pleasing in the highest degree to every one who has comprehended the importance of this Society, to hear that it is making great advances in the favor of the American people. It is winning on the esteem of our countrymen fast, against prejudices and misconception. And it is time it should—for if they have not understood enough of the intrinsic merit of its purpose to applaud it and accord with it themselves, it comes before them now endorsed by a body of vouchers who ought—one would think, to make out a fair "letter of credit." There is not an institution in the land more august for the talents, distinction and worth enrolled on its list of supporters, than the American Colonization Society. And so fast as the eyes of the country are opened to the monstrous evil that broods over us like a portentous and ill-omened cloud, so fast will they be found to take shelter under this grand remedial project.—The very fact that it was looked upon with incredulity at first, and scouted at as chimerical, and that now it is thought worthy the attention of distinguished statesmen and philanthropists—of their attention, not only, but their unequivocal and public commendation—is the best of all comments on its deserts.

An abstract of the Report for the past year, read by Mr. Gurley the Secretary, is given by a correspondent of the N. Y. Observer at Washington, from which we have below extracted some interesting particulars.

After the reading of the Report, the Delegates from the Societies' auxiliaries in different parts of the Union reported themselves.

Judge Hemphill, from Philadelphia.—Governor Bell, from New Hampshire.—Judge Burnet and Mr. Whittlesey, from Ohio—Mr. Barringer, of North Carolina—Mr. Ingersoll, of Connecticut—Mr. Seymour, of Vermont—Mr. Lyon, of Kentucky—Mr. Frelinghuysen, of New Jersey—Mr. Bates, of Massachusetts—Mr. Smith, of New York.

Resolutions were offered, accompanied with addresses, by the following gentlemen. Mr. Elliot Cresson, of Philadelphia; Hon. Col. Wilson, member of the House from Maryland; Mr. Gerrit Smith, of New York; Hon. Philip Doddridge, Rep. from West Virginia; Rev. C. Colton; Hon. Mr. Frelinghuysen, of N. J.; Hon. Mr. Bates, of Mass.; Hon. Mr. Williams, of N. C.

A part of the resolution of the Hon. Mr. Williams, of North Carolina, recommended an offer "of thanks to the Clergy of the United State for their efficient aid in promoting the objects of the Society, and that they be earnestly solicited *to take up collections annually for its benefit, on the 4th of July.*"

PROSPECTS OF THE SOCIETY IN OUR OWN COUNTRY.

The following notices, gathered from this sketch of the Report, and proceedings, afford cheering tokens of an increase of interest in this enterprise.

Three agents are now engaged, Rev. Mr. Bascom, a Methodist in Kentucky

J. F. Polk, Esq, of Washington City, and R. S, Finley, Esq. of Ohio. These have been actively and successfully engaged for the Society. 80 auxiliaries; have been formed: Mr. Bascom has added 1000 names to the list of patrons.

The Rev. Mr. Skinner and wife, have lately gone out to Liberia under the auspices of the American Baptist Board of Foreign missions, and several men of color are preparing to go out as ministers and teachers under the Protestant Episcopal Society of the United States.

A vote of thanks was passed by the Society, "for the noble resolution and energy with which the Pennsylvania Society, and especially the citizens of Philadelphia, have assisted the endeavors of the Society.

The ship Caroline, with 106 colored emigrants, having on board Dr. Mechlin, and Dr. Humphries, and the brig Volador, having two physicians and 81 emigrants, have sailed the last year. The expense was borne by the Philadelphia Society. Three hundred and fifty pounds sterling have been received by that Society from individuals in England; 100 pounds of this was given by a widow in moderate circumstances. The Liberia, Capt. Sherman, was chartered for the purpose of carrying out Colonists in consequence of the benevolent energy of the Pennsylvania State Society, of which Elliot Cresson a Friend, is a most active and efficient supporter. In this vessel Dr. Anderson went out together with two Swiss Missionaries; who came by the way of the United States, and 58 blacks, 49 of whom were emancipated slaves; the Montgomery also took out 70 emigrants, 64 of whom were liberated slaves. The whole expense of these valuable expeditions, amounting to $3,214, was defrayed by the Society at Philadelphia. Noble example of beneficence in the city of Brotherly Love! Not all her wealth and talent, her architectural beauty, her universal elegance, her distinguished civic enterprise do her such peculiar honor as acts of munificence like this to the distant stranger, and the oppressed of our own country.

The disposition of free coloured people to emigrate is increasing in the lower part of Virginia, and especially in North Carolina. The disposition to emancipate may be expected to increase with it,

There is a bill before the North Carolina Legislature to lay a tax on the owners of slaves to raise a fund for the removal of the free.

The Senate of Louisiana have passed a resolution expressing the opinion that the American Colonization Society deserves the patronage of the United States' Government

A select committee of the U. S. House of Representatives have made a favorable report on the memorial presented, and have recommended an appropriation of 25 dollars for the removal of each and every free person of colour, who will emigrate, and $10 more if quite distant from the point of embarkation, provided the annual expenditure shall not exceed $50,000.—*Rel. Int.*

THE TAHITIAN'S SURPRISE AT THE GOSPEL.—Previously to the bible being printed in the language of Tahiti, the missionaries were accustomed to assemble the natives, for the purpose of reading from manuscript, portions of the scriptures which they had translated into their language.

On one of these occasions, while Mr. Nott was reading the 3d chapter of the gospel of *John*, when he had finished the 16th verse, a native, who had listened with avidity and joy to the words, interrupted him, and said, "What words were those you read? What sounds were those I heard? Let me hear those words again." Mr. *Nott read again the* verse—"God so loved the world, that he

gave his only-begotten Son, that whosoever believeth on him should not perish," &c. when the native rose from his seat and said, "Is that true? Can that be true? God love the world, when the world not love him! God so loved the world, as to give his Son to die, that man might not die. Can that be true?" Mr. Nott again read the verse—"God so loved the world," &c. and told him it was true, and that it was the message God sent to them, that whosoever believed in him, would not perish, but be happy after death.

The overwhelming feelings of the wondering native were too powerful for expression or restraint. He burst into tears, and as these chased each other down his countenance, he retired to meditate in private on the amazing love of God, which that day had touched his soul; and there is every reason to believe he was afterwards raised to share the peace and happiness resulting from the love of God shed abroad in his heart.

HYMN.——Hab. iii. 17.

By Bishop Onderdonk, *of Pennsylvania.*

Although the vine its fruit deny,
The budding fig-tree droop and die,
No oil the olive yield;
Yet will I trust me in my God,
Yea, bend rejoicing, to his rod,
And by his grace be healed.

Though fields in verdure once arrayed,
By whirlwinds desolate be laid,
Or parched by scorching beam;
Still in the Lord shall be my trust,
My joy, for though his frown is just,
His mercy is supreme.

Though from the fold the flock decay,
Though herds lie famished o'er the lea,
And round the empty stall;
My soul above the wreck shall rise;
Its latter joys are in the skies;
There, God is all in all.

An apology is due to our patrons for the late appearance of this Number of the Magazine also; but we trust it will be in our power to dispense with any remarks of this kind in future. Circumstances entirely beyond the control of the Publisher have caused the delay Our numbers hereafter will follow in quick succession until we can issue them about the first of the month, and then we will endeavor to be regular in our issues.

The

Calvinistic Magazine.

Earnestly contend for the faith which was once delivered unto the saints."

NO. 3. MARCH, 1831. VOL. V.

DOCTOR BEECHER'S LECTURES.

ON THE REPUBLICAN TENDENCIES OF THE BIBLE.

LECTURE FIRST. *Text*, Neh. ix. 13.—*Thou gavest them right judgments and true laws, good statutes and commandments.*

In order to understand the institutions. and political tendencies of the Bible, men must have a just conception of the *design* of the Bible. This is always overlooked by infidels; without knowledge of the design of the Bible to the amount of a rush-light, they fall upon it in the dark, and hack, and tear away at random. What would be thought of one who should find fault with the mechanism of a watch, without knowing the purpose for which a watch is made? The general design of God in the creation is, no doubt, the expression and gratification of his own benevolence in the happiness of intelligent beings, secured by perfect laws, perfectly administered; and for the perfect accomplishment of this design the Bible is given. In order to understand the institutions of the Bible, certain general principles are to be established; principles which God has set up as lights for men to read the Bible by. These principles are: the perfect free agency and accountability of man; a principle which God always assumes in His dealings with men, but which Infidels and corrupters of religion labor to keep out of sight. The determination of God to govern the world by general and uniform laws, at all events to be maintained, however hard the operation of them may bear on individual transgressors. The will of God to accomplish the cultivation of the human intellect, and the elevation of human society to civil liberty, by means corresponding to the laws of man's rational and accountable nature, and not by the immediate exertion of His own omnipotence. That where the capacity for moral government is entire, and the laws and administration perfect, the lawgiver is not to be deterred from executing the laws by the misconduct of the subjects, for which he is not accountable. That the Bible is a system of laws for the recovery of a sinful world, and not merely for loyal subjects. That the guilt and misery of man, and the slow progress of the remedy, are owing to the resistance offered to the divine goodness by man, and not to any defect in the means employed. Each of these principles was illustrated and enforced by appropriate remarks.

The Lecturer then proceeded to examine the particular objects of the civil and ecclesiastical polity of Moses.

The great object was to preserve a knowledge of the true God, in the midst of surrounding idolatry. For this purpose three sorts of laws were given: 1st, moral laws, immutable and obligatory on all men; 2d, laws relating to religious rites and ceremonies, which were typical and temporary; 3d, laws of civil government, properly so called, but subsidiary to the one great religious purpose.

In respect to the laws, notice, 1st, that they are enacted by God, and not by Moses, who was only God's messenger to the people—2d, the great care of God to preserve the personal liberties of the people—3d, that the federal government over the twelve tribes was not imposed upon them, but voluntarily adopted by the universal suffrage of the people—4th, that those who were to administer the government, were elected by the people—5th, the carefully guarded right of appeal—6th, the federal republican form of the national government, securing the union of the whole, and yet preserving the rights of each tribe—and finally, the most important of all, the universal equality of condition among the citizens, guaranteed by the laws; this was illustrated in a variety of particulars, especially in the impossibility of there ever arising in the nation a landed aristocracy, or a landless class of poor, in consequence of the law which required all the lands to be re-distributed among the families every fifty years; so that every citizen was necessarily an independent landholder. The choice of a king, which afterwards took place, was in consequence of the uneasy desires of the people to be like other nations, and contrary to the counsels of heaven; and after all, the royal power was so much limited that the king had less authority than the President of the United States.

That the people might be well educated and made capable of enjoying the blessings of civil liberty, the whole tribe of Levi was consecrated to the duties of religious instruction, to the interests of learning, and the practice of law and medicine. The Lecturer commented on the great care manifested in the Mosaic institutions to preserve the purity and peace of families, to advance the enjoyments of social life, and to promote the general interests of humanity, as manifested in such precepts as that which prohibits the destruction of bird's nests.

All this care of civil liberty and social happiness was manifested at a period when no nation had as yet thought of such a thing as a free government; and all the people were sunk in corruption and darkness. He compared the freedom of the Israelitish government with the freedom of Greece and Rome, and showed the immense superiority of the former, in regard to purity, extent, and stability.

The Lecturer concluded with some remarks on the wickedness of man, as illustrated by his resistance to the merciful institutions of God for his good—the madness and absurdity of infidel philosophers and disorganizers, who pretend to be the friends of liberty while they would destroy the only basis of rational liberty—the liberty of law, that is, the Bible—and on the wisdom and piety of our Puritan Fathers, who derived their ideas of civil freedom, and their forms of civil polity, from the institutions which God gave to

Moses, and which have now become the models of free governments throughout the several States in our land.

We have given only the *principles*, and have not room for the *proofs* and *illustrations*, many of which were particularly happy and striking. The subject of the next lecture is, *The Republicanism of the Bible, considered in reference to its moral precepts and sanctions.*

LECTURE SECOND.

Text, Ps. cxliv. 12—15. The particular subject of this Lecture, *the Republican tendencies of the moral institutions of the Bible.*

It was observed that the Jewish Republic had three classes of laws, viz. *political*, *ecclesiastical*, and *moral*. The two former were superseded on the introduction of the Gospel; the last are in their own nature immutable, and consequently continue in full force. The distinctive feature in a republican government is self-government: its indispensible element, in respect to people, a vigorous intellect and rectitude of heart. This is what the Bible every where inculcates and tends to produce. Republics, in order to sustain themselves, must have an unerring and comprehensive system of relative duties; otherwise, even with the best intentions, the people would be constantly exposed to error and confusion. Such an unerring and comprehensive system is furnished by the Bible, and by the Bible only. Allusion was here made to the numerous rules of practical utility and the illustrious examples of eminent virtue contained in the Scriptures. The tendency of the Bible to intellectualize and elevate the great mass of the people, by habituating their minds to the contemplation of sublime and pure objects, such as God, heaven, &c. was distinctly pointed out. In order to maintain Republicanism, the *taste* of the people must be refined and well-directed; otherwise they will fall into corrupting sensual indulgences. The tendency of the Bible to produce this refinement and correctness of taste among the people was illustrated by reference to its finely-written narratives, its touching biography, its poetry unparalleled alike for sublimity and pathos, its argument, and its eloquence. Examples of each of these were given. In order to give permanency and effect to these beneficial tendencies of the Bible, God has established certain institutions which are calculated to give the principles of the Bible a steady, unremitted influence over the minds of the people. Such are the family, the Sabbath, the church, the preaching and ordinances of the Gospel. To these are now added seminaries, schools, books, periodical publications, &c. It was remarked that no Republics excepting those founded on the Bible have ever sought to raise the mass of the people from ignorance and degradation: they have in fact been oppressive aristocracies. Every christian church, according to the institution of Christ and the Apostles, is a little Republic, electing its own officers, and independent of any foreign control, except as individual churches associate and form a federal union with sister churches. The civil liberties of New England and the United States owe their origin to this Republican government of the Church; and it was for

church liberty, religious freedom, that the Puritans came to this country, and not for *civil liberty:* the last being altogether an effect of the first. It has always been the plan of God, as was before proved, to establish Republican liberty, both under the Law and under the Gospel; and the aim of man to pervert this design by introducing monarchy into the State, and aristocracy into the Church. Such is the essentially Republican character of the Church in this country, that should there be a Union of Church and State, as some pretend to fear, it would be impossible for the State to control the Church or make it instrumental of evil.

The spiritual influences of the Bible on the heart, awakening men from sin and bringing them to the knowledg of God, were mentioned as necessary to give practical efficacy to these benevolent principles. The effect of these spiritual influences are seen with increasing frequency and power among various religious denominations in our land; and though attended with some human imperfections, the result is to the glory of God and the highest good of men.

The lecture was closed with several inferences: 1st. The Bible ought to be a class-book in all literary institutions. Every reason which exists for the study of ancient authors, exists for the study of the Bible, and in greater force. 2nd. the Bible should be read daily in primary schools. No danger of making children too familiar with the Bible; the more familiar they are with it, the more they will love and respect it. Finally, the anti-republican tendencies of the Catholic religion were illustrated by reference to its monarchical and aristocratical government, by its restraints upon the free circulation of the Bible, and by the prohibition of free inquiry in regard to the exposition of the Bible.

LECTURE THIRD.

Text, Psalm ii. The general subject was, *the retribution of heaven upon those nations which have rejected the government of God.*

After some introductory remarks and a brief recapitulation of the two preceding Lectures, in which it was proved that God had always designed for men free governments, which would conduce most to their intellectual and moral well-being; and that men instead of receiving and enjoying with gratitude these divine systems of government, had always been prone to reject them and substitute something else in their place; the Lecturer proceeded to enumerate some of the forms of government which man had invented.

The first is the Pastoral or the Nomadic state. This is favorable to a wild sort of liberty, but destructive to all refinement and peace. The next state is that of Military Despotism, alike destructive to liberty and morals. Such were all the first great Empires of the earth, Egypt, Assyria, Persia, &c.; and by the deep oppression and hard service under which the mass of the people groaned, were such works as the Pyramids of Egypt erected. The next form of government is that of limited Monarchy. This is an improvement on the former, but by the necessary connection of it with an aristocracy of nobles and priests, it causes the greater part of a nation to sink into poverty and distress to support the luxury and

extravagance of a few. This is the case to a considerable extent, even where the light of pure Christianity shines; and much more dreadful is it, where the people are subjected to a corrupt religion.

The Lecturer then proceeded to an examination of the Republics of Greece, as the next form of government devised by man; he pointed out the partial, imperfect nature of the freedom they conferred, the oppression of their aristocracies, the degradation and ignorance of the common people and the slaves, and the cruelties practised upon them; and alluded to the short existence of those proud republics, which soon fell under the yoke of foreign despotism, in consequence of the universal corruption of manners arising from the want of religious principle in the hearts of the people. A similar course of remark was applied to the iron Republic of Rome. While poor and engaged in war, she retained her liberties; but having no religious principle at bottom she was corrupted by prosperity, and fell under the most degrading despotism. The awful vice and misery of this age of the world was most eloquently illustrated, by a glowing description of what would be the state of our own country, if the blessings which Christianity brings in her train were at once annihilated, and the dissoluteness of idolatry introduced.

In this age of darkness, woe, and tyranny, Jesus Christ, the light of the world appeared: and by means of his apostles, established churches, those little spiritual Republics, in all parts of the world; and by means of them enlightened and purified the darkened and corrupted nations, and prepared them for the enjoyment of freedom. A glorious reformation succeeded, and the true light shone. But the Church at the close of three centuries, declined in spirituality, grew tired of the government of God, and *chose a king to reign over them.* The Church became united with the State; its government became monarchical and aristocratic; a rapid decline in spirituality and purity followed; and in a short time, all the horrors and abominations of Pagan Rome were acted over again with increased atrocity in Papal Rome. After a long and gloomy night, some rays of light began to break forth in England, Bohemia, and among the Waldenses; but the ferocious hate of the Papal power soon extinguished them, though only for a season, till the time of the great Reformation. Such is a rapid survey of the judgments of God on those who reject the free governments which He designs to establish, and set up inventions of their own.

The Lecture was concluded with several appropriate inferences and remarks, like the following: The condition of the nations which have abandoned the worship of God, and the true principles of civil government established by Him, affords ample evidence of the being of God, and of His superintending providence over nations, rewarding or punishing them according to their deeds. The truth of prophecy is established by the events which have thus overtaken nations. Men can have no hope of liberty without religion. This last point was illustrated at considerable length and with great power.

The subject of *the next* Lecture (immediately connected with *the historical survey in this,*) is, *Consequences* of the Reformation

THE EMPLOYMENT OF THE RIGHTEOUS AFTER DEATH.

REV. xxii.—"*And his servants shall serve him.*"——"*And they shall reign forever and ever.*"

The Righteous, after death, will be engaged in an active employment. This is plain from the Word of God. From the very structure of the soul, and the body, we must be employed in this life. The infant is a busy little thing. Long before it has strength to walk, or sense to utter its crude thoughts, its eyes are in rapid motion, hunting after a thousand shining and beautiful things—and its hands, how very busy! And how full of employment is the running, talking, child. At early morning its little feet are heard in quick motion, and through the long day, and, until the tired limbs drop down, in sleep, at night, all its hours have been full of earnest work. And then comes the noisy, blustering, activity of the boy;—and then, the ten thousand schemes of fancy, and the far-distant wanderings over sea, and land, and the bold and daring adventures of the young man;—and then, the intense thought the toils, and ever-deepening toils, of the mature and sedate man: and, lastly, the activity to labour a little longer, and the activity to remember to tell, over and over again, the employments of his young days, which fills up the last days of the old, and trembling traveller to the grave.

This activity is not a forced state of existence. The soul does not put itself into this employment with the hope of one day setting down unemployed. It must think, it must feel, it must determine upon some conduct to bring about some end. Laziness is an unnatural state of existence. It shews that violence has been done to the laws of the soul and the body. And so long as those laws are sustained, man must be an active creature. And those laws will be sustained forever. The soul after death may manifest other susceptibilities, and it may cease to manifest powers which it now has, but its nature will remain the same—a being of tremendous activity. And we shall be far more actively employed in the next world than we can be in this. We are hampered by these mortal bodies. How puny are our efforts in childhood, and in old age!—how the soul seems to languish when our body is sick and to spring up again with strength, when the body is full of the blood of health. Is it the soul which thus grows strong as the body grows strong, and decays as the house of clay moulders away?—Is it the soul which shivers in the winter's blast, and faints in the

summer's sun? No—these changes are caused by the union of the soul with this frail, mortal body. But we shall drop this tabernacle, and our emancipated spirit will be united to a body better adapted than this, to its immortal energies. It will be the same body too—that is, it will be flesh and bones—not the very identical particles which now make up this mass, but the same substance in its nature. It will be matter—purified from its present tendency to corruption and death.—Matter, refined and made gloriously strong to withstand the eternal action of the ever-increasing powers of the soul. This is true—for the resurrection body of Jesus Christ was "flesh and bones:" and he was raised as we shall be raised, for he is "the first fruits of them that sleep."

And this material body must have a dwelling place—for although the soul and its spiritual body may go at will from place to place, it must have a local habitation befitting the condition of its nature. Jesus Christ, in his human soul and spiritual body is now in some place; and he will, as the Prophet, the Priest, and the King over his people, always live among them in some material abode. He is now preparing mansions for them:—and John was allowed to see and to describe them. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." And one of the seven angels carried him away in the Spirit to a great and high mountain, and shewed him that great city.

After describing the splendors of this city, in the light of which the nations of them which are saved shall walk; and the kings of the earth shall bring their glory and honor—he tells us "The throne of God and the Lamb shall be in it; and his servants shall serve him: ....And they shall reign forever and ever." Now, a city implies a community living together in active industry; and to serve the Lord in the next world must surely be high employment; and to reign—whatever may be the sense in which this is said of the people of God—must demand the noblest exercise of all the powers of a rational and immortal creature.

Having shewn that the righteous will be engaged in an active employment after death, let us next enquire,

The nature of their employment.

We have just said, the servants of God shall serve him. The service of God is *Love.* The highest exercise of love is to ADORE GOD IN WORSHIP. "In the year that king Uzziah died," Isaiah "saw the Lord, sitting upon a throne, high and lifted up, and his

train filled the temple. Above it stood the Seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said, Holy, Holy, Holy, is the Lord of Hosts: the whole earth is full of his glory." And John, when he looked into heaven, saw the same thing, with this difference, that *man* was nearest the throne, and foremost in the worship of God. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four living creatures, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgving, and honor, and power, and might, be unto our God forever and ever. Amen."

But high and holy as this employment will be, it will not constitute the whole duty of the righteous. They will be engaged in LEARNING WISDOM—and wisdom himself even Jesus Christ will be their instructer. Now they see through a glass darkly; but then face to face: now they know in part; but then shall they know, even as also they are known. (I. Cor. xiii.) They will know then even as they are known, because they will comprehend in *the same manner* that spirits comprehend—and Jesus will make known the things of God by spiritual instruction to his people; and through them to the universe. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." (Rev. vii.)

And the WORKS OF CREATION, *the* LAW OF GOD, AND THE PROVIDENCE OF GOD, will open up a beautiful field of knowledge. There will then be around us, even as now, a material universe. The Suns and systems which now roll, and blaze, throughout immensity, will not be blotted out, when the heavens, or the atmosphere belonging to our earth, being on fire shall be dissolved, and the elements shall melt with fervent heat—and even this portion of the material universe, which will be thus subjected to fire, will not be destroyed; for we, according to the promise of God, "Look for new heavens and a new earth, wherein, dwelleth righteousness."

How delightful! to have our minds ever growing in wisdom, as Jesus shall explain to us the *works of God*—and to find, as power, and wisdom, and goodness, are brought to light, that new wonders are yet behind. Here, we find mystery, and wonders, in every

thing. When we examine a particle of sand, a leaf, the hairs of our heads, God soon becomes too wise for us to follow him: and he will ever be so: and it will ever be our happiness to know this. When ages shall have passed from the judgment day, and we shall have grown mighty in knowledge, it will ever be the joy of our hearts to know, we can never stretch a thought half way to God. And while every thing will be an inexhaustible mine of divine perfections, the variety of objects will be endless—and our Teacher will not grow weary—and his people will not faint. 'Shew us thy glory!' will be ever their request. And when the magnificence of one sun and system of worlds shall be sufficiently comprehended to justify a wider range, 'Shew us more of thy glory!' will still be their holy wish—inviting the Lamb to lead them to higher, and yet higher knowledge in the grandeur of creation.

And it will not be the joy of mere knowledge which will prompt this holy wish.—Men, here, grasp after learning, and worship themselves when they have found a little knowledge;—but, in eternity, righteous men will seek for God in all his works—and holiness will be the object and the end of their wisdom.

The society in Heaven will be a great school to learn the LAW of the Land. The excellency of the code which says, Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself, is acknowledged by many in this world.—In the judgment-day it will appear still more glorious—but the righteous will continue to learn its perfections.

The study of human law is delightful to him who possesses a soul that loves to find the first principles of truth, and to apply them to the ten thousand circumstances of life. And how our minds are expanded with high conceptions of the noble understanding of man, when we see the whole temple of Justice lit up from the foundation-stone to the dome by the genius of a Mansfield or a Marshall.

But the Teacher of Israel can speak better than they.—And O how the family of the redeemed will rejoice when they walk with him "beside the still waters," and hear from his lips a commentary upon that law which binds them to God, and to each other, in eternal love!

The SOVREIGNTY OF GOD, and the PROVIDENCE of God will open up another boundless field for the investigation of heavenly minds. The *Sovereignty* of God is his right to do, and his actually doing, as he pleases with his creatures. His *Providence* is the manner in which he exercises this right. How many things are now dark to us when we look into this subject! Why has God made the angels to differ? Why did he permit one mighty spirit

to fall from his glory, and draw after him in rebellion a mighty legion of the host of Heaven? Why did he place man under the influence of a temptation which he knew would bring him to ruin? Why did he constitute such a connection between Adam and his children, that they too are involved in the ruin of their original parent? Why is Jesus Christ offered as a Saviour to men, and not to fallen angels—? But, I need not extend these questions.—These, and a thousand more, covering the whole field of providence, are in the mouth of every body.—The Infidel mouths them in blasphemy against God, and against his Christ. And the believer can see a little speck, and nothing more, in this boundless scheme of things. He can stretch his thoughts, a little inch, and nothing farther, along the immeasurable line of the counsels and determinations of Jehovah.

And the wonders of the judgment-books may not tell us all we may wish to know of the dealings of God with his creatures; But enough will be known then, to vindicate all his ways to angels, and to men;—enough to honor his justice, and make glorious his mercy, and his grace. But in this matter of Providence, as in every other subject, the deep things of God will still be deep things: and the wider our horizon of light extends, the wider will spread the horizon of things mysterious and unknown. The angels will still desire to look into the mystery of the garden and the cross—and the blood-washed family will ever crowd around him who holds the Book, that they may see yet more and more, "what is the fellowship of the mystery which from the beginning of the world hath been hid in God."—Nay, the children of Jesus would weep in sadness, could they think the Prophet would ever shut up the Book, and say, "'Tis finished!"——What an employment! To comprehend and be ever comprehending the wisdom and goodness of God that there was in every action of my life!—and in every action of the lives of all the sons and daughters of Adam!—and in all the angels did in relation to us!—and in all that devils did, or that devils wished, and intended to do, from the first movement of Providence under the tree of knowledge, until all the redeemed were brought in, and were crowned with victory and honor at the right hand of God.

But our instruction in the Providence of God may be wider than this. Our earth is only one among many planets which we know greatly resemble it, and it is most likely, only one amongst countless millions. And although the Bible does not tell us to believe, it does not forbid us to believe, that these worlds, so similar to ours, are like ours—inhabited by rational beings. If so, there is

then a Providence as wise, and as good, as that which is over us—and they must know the conduct of God towards us—For God "Created all things by Jesus Christ; to the intent that now unto principalities and powers in heavenly places might be *known by the Church* the manifold wisdom of God." (Eph. ix.) "All things were made by him; and *for him.*" (Col. i.) And if they must know the dealings of God toward us, we must know the dealings of God towards them. How sublime to have the instruction of Jesus upon this subject! How magnificent to travel with him in knowledge to that little world which shines so near the face of the sun!—or to them who live in that huge earth, with his wondrous ring, and many moons, who wheels, so far from the source of light, his mighty circle—and not to stop when we shall know the history of all the beings who feel the influence of our sun—but to know *their* history also, who people those bright habitations we see around us still farther off, and those we cannot see, but which we know adorn the material universe of God. Surely, my friends, if wisdom *here* is "better than gold, yea, than much fine gold, and her revenue than choice silver,"—of how much deeper, to the righteous, will be the "riches, both of the wisdom and knowledge of God," when unfolded to them in eternity by Jesus Christ! Surely "they shall mount up with wings as eagles"—and "all with open face, beholding as in a glass, the glory of the Lord," shall be "changed into the same image, from glory to glory, even as by the Spirit of the Lord."

Again: The righteous after death will be employed in DOING GOOD TO OTHERS.—They must be thus employed from their resemblance to God—the Holy Ghost dwells in them—they have the same mind which is in Jesus—and it is the very nature of God to do good, for God is love. That he might do good, he stretched his hand forth to the work of Creation—He filled the Universe with suns and systems of worlds, and peopled heaven, and earth, with intelligent immortal beings. And his labors of love have no end. They did not end at the Creation—they will not end at the judgment-day.—For, the labors of love can only be limited by the wisdom and the power to do good; and with God, these are all infinite. With the righteous, the wisdom and the power to do good will increase forever.—And hence, they too, will labor to do good forever. The righteous are co-workers with God in this world;—they will be co-workers with him in eternity.

It is a very loose and mistaken notion which floats, pretty commonly, through the minds of men; that heaven is a place of mere passive enjoyment. That the righteous will indeed praise God—but

that all employment, to extend the amount of happiness, is then ended on their part—that they will do nothing more than dwell quietly in some unutterable way around the throne of God and the Lamb, and enjoy the bliss which flows at the right hand thereof. But this notion cannot be true. We have shewn, that from the very nature of the soul and the body, here and hereafter we must be employed. We have shewn, that from the very nature of that Benevolence which makes the soul of the redeemed and the Spirit of God one in Christ, we must be employed in works of love forever.

Again: God bestows in this world every blessing through the channel of means; and a great measure of the happiness he bestows upon us is through that influence other men have upon us. Now we see nothing there can be in eternity to break this influence of mind upon mind.—True, in heaven they neither marry, nor are given in marriage—True, the instinctive love of parent to child is done away;—but *knowledge* can be communicated, from one to another, there, as it is here, only in a more perfect manner. And the *love* which has been kindled here by the glory of God, in our souls, and which we can impart here to the souls of our brethren, until their hearts do burn within them, will, in eternity, exert the same kindling influence. And there will be ten thousand things which eye hath not seen, ear hath not heard, and which have not entered into the heart of man, which one brother can bring around another brother, to increase his weight of glory.

How extensive the fields of employment will be, we may imagine from the fact that all the children of God will know each other: for at the judgment day, the justice and love of God to each soul who will be welcomed into his favor, or frowned upon as unholy, will be distinctly known to all who shall be at the tribunal.

Hence we infer, there will be in heaven no little circles of neighbors and friends—loving each other within their own bounds, and ignorant of the names, and characters, and habits, of other members of the family of God. No: Heaven will be one great family of brothers and sisters in Christ Jesus; each of them known to all and all known to each.

And there will be in Heaven the same infinite variety in original structure of the souls of men that there is here; and this will be a broad foundation for improvement and happiness. Some imagine that the minds of men will be exactly alike in the next world, the same strength of capacity; the same turn of thought; and, the same state of the affections. But this cannot be; for, if the souls of men will be exactly alike in the next world, then, to associate with my neighbour will be nothing more than to associate with

myself; since personal identity, only, will make us to differ.

Again: If each soul has not hereafter the same original structure, given to it at its creation, and which it possesses here, it will not be the same soul. No—We shall be ourselves still. Each one in his own peculiarity of natural temper, sin only excepted. And even as the cedar and the oak shoot from the earth, and grow, and expand, and flourish, side by side—both trees, yet each exhibiting its peculiarities of vegetable beauty, so will it be with the souls of men. Peter will exhibit in heaven the same burning ardor which made him to differ from his brethren upon earth. Isaiah will soar above his fellows in his magnificent imagination; and Paul will show the same deep and scrutinizing mind, which made him here the greatest of all the Apostles. And who cannot see how the happiness of Paul will increase when he meets with Isaiah, and the happiness of Isaiah when he talks with Paul; and how the fire of Peter's love will throw its peculiar glow over the holy splendors of both their understandings. And now consider that every soul will have its peculiarity, and we see how necessary this variety will be to make men useful to each other, and to make them happy; for it will be the assemblage of distinct perfections. And as we see when we look at the rainbow, that every color is lovely, but that each adds to the other's brightness, and all combined, they make up that perfect ray of light which God has spread in the sky to remind us of his promise; so, the glory of Heaven will be made more perfect by that infinite variety and beauty in the the capacities of its inhabitants.

But the fields of our employment may be wider than the holy wants of the redeemed family. We have supposed that all the planets and stars are inhabited by intelligent, immortal beings. And we have said that it is necessary that they should know the dealings of God toward us, since we are told (Eph. iii.) that God has "Created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpurpose which he purposed in Christ Jesus, our Lord." In another place we are told, "All things were created by him, and for him." (Col. i.) So much in proof of the fact that the Universe shall have this knowledge, and be interested in the death of Jesus Christ. —How they will acquire this knowledge and be interested, is another question.

It is not supposing too much when I say that Christians may be their instructors. Christians will be better qualified than all other beings—they are more distinguished than all other beings; for the passages I quoted distinctly declare that the whole Univers

has been created on purpose to know the glory of God which is displayed in the Church of Christ. But what is that display? It is this—"That God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life:" And now, in consequence of this atonement of Jesus, countless millions of apostate men will be made members of his family, and have a union with them in holiness and happiness, and honors, which will be enjoyed by no other creatures.—This is the plain meaning of the Scriptures.

Who, then, let me ask, will be so well qualified to make known to other beings, in other worlds, the manifold wisdom of God which shall be displayed in the Church, *as the members of the Church?*

Is this too wide a stretch of imagination? But is it more astonishing than to know that Jesus sent twelve fishermen to overturn the empire of Satan, and evangelize the heathen world? Is it more astonishing than to know he raised up one obscure monk, Martin Luther, to overthrow the Roman Catholick, a more tremendous enemy than heathen idolatry; and caused him to stand for a time alone, and illuminate, by his single torch, the darkness which had covered the souls of men for a thousand years? No: there is nothing irrational or unscriptural in the supposition. And the honors and dignity held up to us in the Scriptures as the rewards of the righteous, are in happy accordance with this idea. John tells us (Rev. i.) Jesus "has made us kings and priests unto God and his Father:" and again, (Rev. xxii.) that the servants of God "shall reign forever and ever." And in the parable of the talents, (Matt. xxv.) which is a picture of the rewards and punishments which await those who improve or misuse the things committed to them we hear the Lord saying to him who had minded his trust, "Well done thou good and faithful servant; thou hast been faithful over few things, I will make thee ruler over many things." And, let me ask, what holier priesthood can be imagined, than to preside over, and direct the worship of God throughout the Universe? And who so well qualified, who so highly called and anointed so sacredly as they who through much tribulation have entered the kingdom of heaven? What kingly crown so bright as that which they shall wear who may be the vicegerents of Jesus Christ? And what reign so magnificent, and what rule so august and important as that which men may exercise over the mighty multitudes of holy beings who people the happy mansions above.

This will be doing good upon a field so vast we may well believe *every variety* of talent will be wanted, and every strength of capa

city find the noblest employment. And as Jesus sent forth the twelve, and then the seventy, after they had been instructed by him in the wisdom of the Gospel, to preach to the world, so, he may send forth the people from the school of his instruction in Heaven, upon this wider ministry of love to his distant children, to teach them what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, and thus lead them forever nearer and nearer to the throne of God.

My Christian friends, have we the *love* which the Gospel requires? *Do we love to do good?* Then let us rejoice. When the gates of death shall shut behind us, the fields of holy employment will not be hid from our eyes. We shall see broader fields of usefulness before us. And the things which hinder us here, will hinder us no longer. Here, our attempts to do good are often painful: the body is weak; or our human attachments must be torn to pieces; but there, our employments will be free from pain and tears.—Here, our labors of love are met by the lip of ridicule, and the hand of persecution;—There, none will hinder: Every one we see will be a brother; and 'well done, thou servant of the Lord,' will be the greeting which each one will give to the other. Here, every effort is weak by reason of sin;—There, all our powers will be uninterrupted; for we shall be perfect, as our Father in Heaven is perfect. Here, our employments of love are often mixed with grief—for it is often to the miserable we do good—It is the hungry who need meat; the thirsty who need drink; the stranger who must be taken in; the naked who need raiment; the sick who ask comfort; and the imprisoned who need the visitations of kindness. It is thus we give beauty for ashes; the oil of joy for mourning, and the garment of praise for the spirit of heaviness. But there we shall add beauty to beauty. We shall pour the oil of joy into the cup that is already full; and spread the garments of praise around the trees of righteousness, that they may be the more glorious. Here we meet with ingratitude from those we love, and those we serve;—There, every one will feel how blessed it is to receive good, as well as to bestow. Here, we see not how much good, nor how little good, we do;—There, we shall see of the travail of our souls and be satisfied. Here, our labors of love are the trials, as well as the evidences, of our faith;—There, they will be the emancipated efforts of established virtue. Here, we labor to rear the building of the Church;—There we shall labor to adorn its beauty and its honors.

God grant that we may all possess through life, and in death, that "Wisdom which is the breath of the power of God, and a pure influence, *flowing from the glory* of the Almighty, which is the unspotted

mirror of the power of God, and the image of his goodness—more beautiful than the sun; above all the order of the stars; and being compared with light, is found before it." (Wisd. of Sol. vii.)

LETTERS ON POPERY,

By the Rev. Daniel Temple, of Malta.——*Continued.*

LETTER 4.

Malta, July 24, 1830.

Gentlemen:—*Auricular Confession* next claims our attention.—The Church of Rome has numbered this among her seven sacraments, and thundered forth an anathema against all who shall say that this is a human invention, or who shall deny that sacramental confession was divinely instituted, or that it is necessary for salvation.

But what is this auricular confession? It is a private confession in the ear of a priest, of all sins committed after baptism. The penitent must confess all the sins of his thoughts, indeed all the sins which he can recollect, after the most serious examination of his heart and conscience. This confession, according to the Council of Trent, *must* be made, at least once a year, and as much oftener as persons may choose. All persons who have come to years of discretion, must visit the confessional once every year, or be excommunicated. Sins committed previous to baptism need not be confessed, for it is the doctrine of the church that they are all washed away by the administration of that rite.

The Church of Rome strenuously maintains that the remission of sins, committed after baptism, can be secured in no other way but by confession to a priest, when the penitent is in a situation to avail himself of that sacrament, as she is pleased to call it. If no priest can be procured for the purpose of confessing the penitent, then the simple *desire* to confess will be accepted of God—it is all the same as if he had confessed.

The defenders of this doctrine maintain that its influence is extremely salutary in restraining the perverse propensities of men, since they know that they must submit to the shame and mortification of disclosing to a priest, without any concealment, all the sins which they have committed. This reason appears plausible at first view; it loses, however, all its plausibility, as soon as the whole subject is examined. Such confession might, for aught we know, be salutary, to a certain extent, if it were not so liberally compensated by the absolution which it secures.—The confessor is armed with the tremendous power of remitting or retaining the sins of all those who confess to him. He is obliged, however, to say to the penitent, who kneels before him and confesses his sins, "*I absolve thee,*" unless there is something peculiar in the nature or in the circumstances of the sins he confesses. When this happens, the

ase is a reserved one, and must be submitted to the Bishop. But enerally absolution follows confession and some slight penances; nd when absolution is obtained, conscience finds the quietus which wanted, and slumbers in peace.

Every one is at liberty to choose his own confessor, and a very perficial knowledge of human nature is sufficient to inform us that he selection will be according to the taste of the penitent, and that he confessor most commonly chosen, will be one whose penances re not distinguished by their severity. It is altogether vain to pre-end that the confessional operates as a powerful and general check n the depravity of the human heart. The effect may perhaps be roduced by it in a few solitary instances; but ten will be encour-ged to indulge their depraved propensities, when they are assured hat absolution can be easily and certainly obtained, where one will be restrained by the apprehension of the shame and mortification which he must endure in confessing his crimes and submitting to the prescribed penances.

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It must be obvious to every one that the shame and mortification occasioned by confession, must be very partial and transient in a country where the practice is common to the whole population, and where the confessor would incur the hazard of being persecuted by the common populace, should he divulge the sins of those who think they have discharged their duty in revealing them to his private ear. If he would not lose all his popularity, he must allow confession to be as agreeable, and penances as easy as possible, especially to persons whose wealth or rank or intelligence give them influence.

Absolution granted by a confessor whose conduct is most flagitious, whose sins are open, going beforehand to judgment, is just as valid as if it had been granted by the Chief of the Apostles. What idea of sin can men have, when they are taught that the most abandoned of all the human race, if they are only in possession of holy orders, are clothed with the power of pardoning it?

The counsel of Trent utters an anathema, as usual, against all *who shall deny that priests, who are themselves in mortal sin, have the power of loosing and binding other men's sins.* From this it would seem fair to infer, that if Satan, instead of transforming himself into an angel of light, as the Apostle assures us he sometimes does, should just transform himself into a Roman Catholic Priest, he would then be clothed with the tremendous prerogative of loosing and binding men's sins at his pleasure.

It would be tedious and endless to enumerate all the evils which this unscriptural doctrine has introduced. All seriously disposed parents tremble for the consequences, when their daughters attain to an age which obliges them to visit the confessional. It is enough, perhaps more than enough, merely to allude in passing, to the shameful crimes to which the confessional has given birth, and of which it has too often been a witness.

If the Church had merely insisted on auricular confession to one of her priests, without assuming the prerogative of granting absolution, we should even then have complained of this as a measure

which no precept of the Bible either enjoins or justifies, and which an enlightened policy would condemn; but when such confession is enjoined for the purpose of opening the door of absolution, it is hardly possible to marshal against it terms of reprehension sufficiently pointed and severe.

Take away from the people the idea that the priest has the power to forgive their sins, and not one in a thousand of them would ever approach the confessional again. As it now is, however, the confessional is a *spiritual insurance office*, where a few penances and a little money secure the soul against all the dangers of being ultimately lost.

Let us for a moment consider one of the most common penances imposed by the priest. Unless the penitent has fallen into some mortal sin, a part of the common penance imposed on him is, to repeat a certain number of times some prescribed form of prayer, more especially the Lord's Prayer, and the salutation of the Angels, "Hail Mary," &c. &c. and this they are taught to consider as a satisfaction offered to divine justice for the sins they have committed.

Is it not amazing that prayer, which every sincere christian enjoys as one of the most precious of all his spiritual privileges, should be enjoined as a *penance?* Penance, as it is used by the Church of Rome, always implies punishment. What should we say of a father, who should punish the delinquencies of his son by compelling him to come ten times a day to enjoy his presence, and smiles, and favors? If this be a punishment indeed, then who can resist the inference that such a son is a worthless prodigal, who prefers a strange land among harlots to his father's house.

If prayer be addressed to God with a right spirit, it cannot be a penance, but rather a pleasure and a privilege; and if it be offered in any other manner, it then becomes a vain oblation, which God forbids us to bring—it is incense which he calls an abomination.

What language can adequately depict the absurdity, not to say impiety, of teaching men that the divine justice can be satisfied by the frequent repetition of prayers offered to God as a penance? But what absurdities will not men embrace when the Bible is not their only authoritative guide? *They have rejected the word of the Lord*, says the Prophet, *and what wisdom is in them?*

Very truly yours, &c. D. TEMPLE.

LETTER 5.

Malta, Aug. 4, 1830.

GENTLEMEN:—I cannot persuade myself to dismiss the subject of auricular confession, without adding a brief history of its origin. I surely need not inform you that no trace of any such thing can be discovered in any part of the New Testament. We do indeed meet an exhortation from an Apostle to *confess our faults, one to another;* but this language obviously implies only mutual confession, and not that which is private in the ear of a priest.

All the instances of confession, as related in the New Testament, are of such a nature as to render it little less than absolutely

certain, that it was not auricular. It must have been impracticable, not to say impossible, for John the Baptist to have listened to a private particular confession of sin from the thousands who came to his baptism. And equally impracticable must have been such confessions on the day of Pentecost.

The true history of auricular confession seems to be this:—About 200 years after the Christian era, the influence of Christianity had become so extensively prevalent in the world, that great multitudes, listening to the pious and fervid appeals of Christian preachers to repent, were induced to confess their sins publicly in the churches, previously to being admitted to a participation in Christian ordinances. Under these circumstances, it frequently happened, that sins were confessed by penitent pagans, the bare mention of which was sufficient to pollute the minds of a listening auditory. Subjects for sport and derision were thus offered to profane and thoughtless persons, and sometimes, it is said the pagan judge availed himself of such confessions, to wreak the vengeance of the law on the penitent who had embraced the Christian faith.

To apply a remedy to such evils, and cut off all cause of scandal, the church of those times deemed it prudent to appoint one of her elders, whose grave and pious deportment was most exemplary, to hear in private, such confessions as the persons propounded for admission to Christian rites might choose to make, and then to give them such counsels as their circumstances should seem to require.

Some time after this, while Nectarius, the immediate predecessor of Chrysostom, was bishop of Constantinople, it happened that a woman acquainted the private confessor of that church, that she had been betrayed into a scandalous sin with one of its deacons. The deacon was therefore immediately excommunicated. As soon, however, as the fact came to the knowledge of the people, they were in the greatest commotion, both on account of the enormity of the deed, and of the scandal thus thrown upon the Church. Nectarius was much embarrassed to know what measures to adopt in such a pressing emergency. He was at last advised, however, by one of the presbyters, to abolish the office of private confession. This was accordingly done in the Church at Constantinople, and the example was followed by most of the other churches throughout the world, though it does not appear that it was *ever* followed by the Church of Rome.

From this account, given by Socrates and Sozomen, it appears that the office of private confession was introduced at the beginning, simply as a prudential measure, to meet an exigency, and was afterwards laid aside, when it was found to be encumbered with inconveniences. We cannot but notice how very different this private confession was from that auricular confession which is enjoined and practised by the Church of Rome. It is not intimated that the people confessed their sins for the purpose of obtaining absolution. The confessor divulged the crime of the deacon, and procured his excommunication from the Church. The gibbet and the flame would be thought punishments mild enough for the confessor,

who should in our times, divulge the sins which are disclosed to him by the penitent at the confessional.

The writers of this account do not intimate that this office has been sanctioned either by the example or authority of the Apostles on the contrary, they inform us that it was vigorously opposed by the Novatians, at its introduction, as a *novelty in the Church.*

Though it was abolished, as we have seen, in most of the churches, for a season, still it was afterwards gradually revived, till it became general. The Roman Pontiffs found that something of this nature was necessary to increase and preserve their authority, by putting the necks of the people more perfectly under the feet of the priests. Monks and friars preached and wrote in favor of it in the dark ages, and in the year 1215 the fourth Lateran Council decreed that all persons, who have come to years of discretion, shall confess their sins to a Priest, at least once a year; and about three hundred years later, the Council of Trent, as we have already seen, confirmed this decree, pronouncing an anathema on all who shall presume to call it a human invention.

Thus we have traced the pedigree of auricular confession, a doctrine which has thrown the whole Roman Catholic world on its knees before the priesthood, like a caravan of camels kneeling before their masters and drivers to receive the burdens which are to be laid upon their backs. Aided by these confessions they have needed no lessons to teach them how to advance their own private interests. Like the ancient profligate priests, under the Mosaic dispensation of whom the Lord complained, "They eat up the sin of my people and they set their heart on their iniquity," the Romish priesthood have found their own wealth in the wickedness of the people. As under that dispensation the sinner presented his sin-offerings, on which the priest had his portion, so now the priesthood in the church of Rome receive their portion of the sin-offerings, enjoying at the same time this signal advantage over the Jewish priests, viz. the power of compelling the people once a year, to declare to them their sins, and bring the prescribed sin-offerings. Thus her myriads of priests are saved from starvation. Take from them the prerogative of confessing the people, and of prescribing the sin-offerings which they must bring, or in other words, of imposing penances, and you would soon see their ranks reduced to the number of Gideon's little army. This prerogative will no doubt be soon taken from them.—The word of God must and will have free course among the people; and as soon as this shall be the case, the dogma of auricular confession with a hundred more equally absurd, will fly away as a dream when one awaketh. This the whole priesthood foresee and hence their opposition to the Bible cause in all countries where their influence is felt.

To one who has long been a witness of the degraded condition of the common people, and the base and cruel impositions of the priests of the papal communion, it must be peculiarly consoling to indulge the anticipations which the Scriptures encourage, that the day is at hand when the truth as it is in Jesus will so mightily prevail, as to sweep away those refuges of lies, which fill all the countries where the Bible is now proscribed. The whole Romish priest

hood in general look upon the Bible, in the vulgar tongue, as that overflowing scourge, which when it shall pass through these lands, will proclaim to the world, that they have made lies their refuge, and under falsehood have hid themselves.

By means of auricular confession they have contrived to exercise a tyranny over the souls of the people, which can find no parallel in the annals of Pagan despotism. When the penitent kneels before his confessor, he does not feel he is in the presence of one who can simply kill the body, and after that has nothing more that he can do; but he acknowledges and feels too, if he is a good Roman Catholic, that he is at the feet of one who has power to cast both soul and body into hell, and how can he fail to fear him! He is taught to regard him in his sacerdotal office, as equal to Christ, and as filling the place of Christ, holding his eternal destinies in his hand.

Let us rejoice that the time is coming, when the Lord will say to them, "I will deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord. Because with lies ye have made the heart of the righteous sad, whom I have not made sad, and strengthened the hands of the wicked that he should not return from his wicked way by promising him life: therefore ye shall see no more vanity nor divine divinations, for I will deliver my people out of your hands, and ye shall know that I am the Lord!" To this every devout Christian will add his hearty *amen*, and say, 'Even so, come Lord Jesus, come quickly, and restore liberty to the captives.'

Yours, &c. D. Temple.

From the Pastor's Journal.

"LET YOUR LIGHT SHINE."

Mr. R—— was a native of S——, a town in Connecticut; how much of his life was spent there I have not the means of knowing. At the age of forty he became an inhabitant of the town of M., in the State of New-York; then a poor man, with a small family, and actually owing more than he was worth; but he loved the cause of Christ.

The church of which he was now a member, was very small; and Mr. R—— felt it his duty to afford all the assistance possible in sustaining the preached gospel. Unlike too many professed Christians, who do little or nothing for God while they are in debt to their fellow men, Mr. R—— ventured to give while he was thus encumbered. He often said *here his prosperity began.*

His location being favorable to the mechanical business which he pursued, he was soon able to discharge all his debts, and provide himself with all the necessaries of life. In the mean time he opened his hand liberally to all the benevolent objects of the day, and his influence soon became very salutary and extensive.

At a certain time the church and society of M., after struggling with much difficulty for two or three years to support preaching half the time, held a meeting to see what should be done, and were

about to relinquish the object, and do without the gospel, because too poor to support it, when Mr. R—— arose, and said, "Brethren, I cannot endure the thought of living without preaching; I do not feel as though I could *afford* to be without the gospel; I am unwilling to give up the object without another trial;" and stepping up to the table he took his pen and doubled his subscription, which was already known to be very liberal. His example was followed, and on the spot enough was raised to secure the desired object.

From that moment the society continued to prosper, and in the year 1825, they were able to settle a minister with a salary of 600 dollars. Soon after this, Mr. R—— called on his pastor, and mentioned that in a certain portion of the township, (it being very large) there were many souls without religious instruction; multitudes of children without the benefit of Sabbath Schools, and that something must be done for them. At his suggestion the minister visited, and thoroughly explored that part of the town described and found it in great need of help. On relating the particulars of his visit to Mr. R——, he said with much meaning, "Something must be done for them—they must have a missionary, and we must help them; they are our neighbours, and we ought to care for them." After imploring the divine direction, Mr. R—— said, "My family will give forty dollars." Encouraged by such an example, efforts were made, and two hundred dollars were soon raised, a missionary was obtained, two hundred dollars more were raised by the people on the ground where he labored, and the result is, that two meeting houses have been erected; two churches resuscitated and reorganized; a goodly number of souls have been born again, and they are now able to support the gospel without foreign aid.

About this time Mr. R—— heard that a small church in a neighboring town were without a place of worship, and that they had not the means, or courage enough to attempt to provide one. Unsolicited he sent them forty dollars, to be appropriated for a meeting house in that place. This donation has been the means, under God, of securing to that people a house of worship. Many other facts might be mentioned to show the benevolent spirit of this good man, which must be omitted, lest the reader should be wearied with the length of this article. Suffice it to say, he lived TO DO GOOD. His life, for several years, was one continued series of good works, tending constantly to advance the interest of piety, and to spread the triumphs of the *Cross*. To lay up for his children was not his calculation; they well understood that their father cared much more for the welfare of Zion than he did for their worldly prosperity. In this they seem well satisfied, and their respect and affection for their parent, corresponds with the degree of interest which he felt for the welfare of the Church of Jesus Christ. In this is illustrated the important truth, that the most certain way to secure filial respect, is to set before the household an example of consistent piety. Mr. R—— died of the consumption, February, 1828, after a confinement of several months, during which time his faith increased, until hope was "swallowed up in fruition." It was affecting to see his family hang round his dying bed; they

loved their father, and they saw in him an earnest of immortal joys; the brightening hopes of heaven glowed in his countenance as he descended to the tomb. On the day of his death the writer of this was with him several hours, but not when he expired. I said to him, "Brother R——, is all peace yet?" He opened his eyes, and with an expression on his countenance which I shall never forget, for it told of heaven, replied, "O yes, I can say, '*I know in whom I have believed, and am persuaded that he will keep that which I have committed to him until that day.*'" His family were all present, watching with deep interest the lingering moments of their beloved parent; several other friends were also there. I left him, though with great reluctance. All along he had told his children their father had no fear of death, because the Saviour lives; they saw it true when he sunk into the arms of death. All was now still. The eldest son looked calmly on, holding the arm of his dying father, to ascertain the exact moment when the soul should leave its earthly tenement for the abodes of immortality. His end was perfect peace; and when the silent palm had told the solemn truth that he was gone, the pious son laid the lifeless arm upon the breast, closed the unconscious eyes, then turning to his brothers and sister, said with a smile, "*Now let us fall down and thank the Lord that we have had such a father.*"

While the closing scene of this good man's life showed the high respect and affection of his children for their father, their subsequent conduct exhibits no less clearly the happy effect of his example upon them. It is enough to say, they walk in his footsteps, and a systematic course of benevolent action proves that the ruling principle in most of them is, *the love of doing good.*

I cannot close this interesting account, without going back, and noticing more particularly the influence of this good man upon the church of which he was a member. His charities were judicious and systematic; to him it was a pleasure to do good. It will be remembered that he was comparatively a *poor* man. His example had an effect, not so much from the amount which he actually contributed, as from the spirit with which it was done, and its proportion to his income.

At a certain time, when less than thirty dollars a year was contributed at the Monthly Concert, in aid of foreign missions, Mr. R—— put in regularly one dollar per month. When this was known others more able began to say, "If brother R—— can give one dollar per month, I can;" and these collections soon increased to one hundred and fifty dollars a year. Moreover, the salary of their own minister was now more punctually paid than it had ever been, while, for the various benevolent objects of the day, nearly *one thousand dollars* a year have been raised by this church, which but six years ago, was scarcely able to raise *seventy-five.* All this, too, while the real strength of the society has, if any thing, decreased, by deaths and removals.

In producing this happy result, nothing, probably, has had greater influence than the example of this benevolent man, and as I cast my eyes over the multitude of feeble churches scattered through our land, I am constrained to exclaim, O that each of them were

blessed with one such character as the good Mr. R——. Let me also appeal to the heart and the conscience of every member of all our churches, and ask, will not some one or more in every church rise out of the selfishness, the covetousness, and the worldliness with which most christians are enthralled, and be to the church and to the world what this good man was. Then your example would bless a whole community; then you might confidently expect the full assurance of immortal glory in a dying hour, and by the side of *your sleeping dust*, a devout son in the full tide of filial respect and affection, might pour the utterance of a grateful heart, in thanksgiving to God, that *he has had such a father.*

PREACHING OF THE APOSTLES.

No one who reads the Bible with an earnest and sincere desire to understand what it teaches, can fail to perceive a striking dissimilarity between the doctrines taught by the Apostles, and those inculcated by the propagators of Universalism. The former urged upon their hearers the duty of repentance, as requisite to salvation. The latter teach that all will be saved, whether they repent or not; thus destroying entirely the doctrine of man's free agency, and "binding the will, by God left free, to unconditional, unreasonable fate." The Apostles taught the doctrine of human depravity, and the consequent necessity of regeneration by the Holy Ghost; but Universalists ridicule both.

As might be expected, the preaching of the Apostles exerted an influence on the minds of their hearers, diametrically opposite to the effects produced by the preaching of Universalists. Many, under the preaching of the Apostles, were led to cry out with deep solicitude, "What shall we do to be saved?" Why this anxiety? If, as Universalists contend, the Apostles taught that all would be saved, why did their hearers manifest this solicitude? Why did Felix tremble, when Paul "reasoned of righteousness, temperance and judgment to come?" If the Apostles taught that the salvation of men in no way depended upon any efforts of their own, why was it that such multitudes were "pricked in their hearts," and led to exclaim: "What shall we do?" Do we see any such results from the preaching of Universalists at the present day? Who ever heard of the conversion of a single soul under its influence? Was ever an instance known in which a person was reclaimed from habits of vice to morality, through the influence of Universalism? We doubt whether such an instance can be cited. True, they urge upon their hearers the performance of many important duties; but this is of no avail while all those motives which are adapted to move the heart and affect the conscience, are trodden under foot. We never heard a Universalist sermon that was not made up chiefly of low railing against the Orthodox; and we are much mistaken, if their preaching does not consist mostly of this kind of trash. They seem not to care so much about establishing a system of their own, as to pull down that of others; and the recklessness with which they pursue their object, affords the strongest presumptive evidence that they are en-

gaged in an unholy cause.

Compare now the effects of orthodox preaching with that of the Apostles. The results are in both cases alike. The churches gathered by the Apostles consisted of those who had been converted under their preaching. Many of them were, before their conversion, men of immoral lives, and some of them were violent persecutors of the saints. So it is now. How many places might be named where the whole face of society has been completely changed, thro' the influence of Orthodox preaching, and those means which usually attend it. Go to the Sandwich Islands, and you will there see in one broad picture the effects of Orthodox preaching. And in our own land, the number of those who are reclaimed from the paths of vice, affords indubitable evidence of the correctness of our assertion.

But show us a place where Universalism exerts a controlling influence, and we will show you a place where iniquity is carried on in all its branches with impunity. A belief in Universalism cuts off all restraint from the human passions, and tends directly to licentiousness. Is our assertion denied? Let the objector then point us to the spot where the preaching of it has exerted a different influence, and we will retract. Let him show us the place where Universalism has been instrumental in suppressing vice, or in promoting either public or private virtue, and we will yield the point. Did it ever make a man a better husband or father? Did it ever make a son more dutiful, or a daughter more virtuous? All this has been done, and is constantly doing, through the influence of Orthodox preaching. But we venture to assert, that such has never been, and never will be, the effect of Universalism.

The opposition of Universalists to evangelical religion bears an exact resemblance to the efforts of wicked men in the primitive ages to counteract the influences of Christianity. Wicked men hated the Apostles and their preaching, and did all in their power to destroy their influence. And so it is now. The Orthodox make use of the same efforts to promote religion, and are met with the same opposition. The primitive Christians were accused of designs against the civil government, and so are the Orthodox. But Orthodox Christians have ever proved themselves the friends of civil and religious liberty, and many have sacrificed their lives in its defence. The primitive Christians were accused of bigotry, superstition, and fanaticism. The same "railing accusations" are now brought against the Orthodox, and urged with a vehemence and shameless effrontery, affording conclusive evidence that those who utter them are far from being the friends of Christ.

But do wicked men in general thus oppose *Universalism?* Far from it. It is the very doctrine they love. The drunkard, as he raises the inebriating bowl to his lips,—and the assassin, as he plunges the dagger into his neighbour's heart, can triumphantly boast of the compassion of that God whose love to his creatures will not permit him to punish them.

Who does not deprecate the effects of such a doctrine? What Christian's heart does not bleed, when he thinks of the multitudes *whom it has sent to perdition,* who are now "lifting up their eyes

in torment," who are "weeping and wailing and gnashing thei teeth," and who must endure forever the fierce gnawings of "th worm that never dies?"

SPIRIT OF PRIMITIVE CHRISTIANITY.

Remarks made by the Rev. Doctor Beecher of Boston, at the annual meetin of the Boston Tract Society, Dec. 29.

About 120 disciples, after the death of their Master, were gath- ered together for prayer, and the Holy Spirit descended upon them ; and then they all spake with tongues and preached the gospel to the people of many different languages. The consequence was a great excitement—a crowd collected; some mocked; and then Pe- ter preached to them a sermon *with an application*, and 3000 wer converted. Then they had time enough for prayer and religious duties, and money enough for benevolent purposes; for each "sol his possessions, and parted them to all men as every man had need and continued daily with one accord in the temple." Then th lame man was healed; a crowd collected; Peter preached anothe r sermon with an application, and 5000 are converted. The Hig Priest and nobles are alarmed and indignant at all this excitement ; they seize Peter and John, and demand of them by what authorit they did so; and then Peter preached the Gospel faithfully to th e High Priest and nobles. The apostles are commanded to hold the peace, are threatened and dismissed; and they immediately re- turn to their work of preaching to the people. Again they ar e seized and imprisoned; but an angel releases them and they con- tinue to preach. A third time they are taken and beaten, but the rejoice that they are counted worthy to suffer; and without an delay resume their work. The excitement spreads and increases ; Jerusalem is filled with their doctrine; the opposers are in gre t. perplexity what measures to take to stop it, till at length in a paroxysm of popular fury, Stephen is seized and stoned to death.

Here we may suppose there was a pause; and that the disciple s met to consider what should be done, and to pray for divine gui - dance. Imagine them assembled, many countenances indicatin g anxiety and alarm. At length one speaks: 'Oh! the torrents of ridicule with which we are assailed! how shall we ever stand be- fore it!' Another remarks: 'I can bear the ridicule very well; but they tell such falsehoods about us, they will utterly ruin our reputation and destroy all our influence among the people.' A third feels it most deeply that they should be hated for the *good* which they were doing, and that these falsehoods are invented to make them odious on account of their usefulness. A fourth cannot bear the thought of being charged with wrong motives, and having all his efforts attributed to the desire of building up a party. A fifth feels himself disheartened because their success is principally confined to the poor, that none of the great and rich, the priests and nobles, lend them their name and influence, but do all in their power to crowd them down. A sixth is disturbed that there should be so much noise and excitement; such a tumult that there can be no living in the city if these efforts should go on. Another re-

grets the division of families occasioned by their preaching; and another points to the blood of Stephen, and hints at a little more prudence, lest they should all be massacred together.

Now what shall they do in all this trouble? They kneel down and pray together; they continue for some time earnestly engaged in the exercise; and the cloud begins to clear away; the heaviness is removed from their hearts; they are in an entirely different atmosphere. Now one and another begin to recollect the words of Christ, how he had foretold that all this would happen in just this manner; how he had commanded, warned, and encouraged them; promised them a mansion in his Father's house;—he had gone to prepare a place for them, and send the Comforter to be with them till his return. And now they have only to do their *duty*, and leave the consequences with their Master. They see things in an entirely different light; their despondency is all gone; they go again to their work with more resolution and earnestness than ever.

Such was the spirit of Primitive Christianity; this is the spirit that should animate us in all our well directed efforts for the salvation of souls.

PRESENT STATE OF JERUSALEM.

I regret to say, that no days of my missionary course passed with so little comfort as those which I spent in Jerusalem; which, however fallen, is still worthy of our highest consideration, and still to be revered for the prospects that lie before her. But what is doing there? The words of the weeping prophet may best describe her state: "This is the city to be visited: she is wholly oppression in the midst of her."

The lordly Turk is in possession of it: and, cold and unfeeling, while he draws from it the means of pampering his own luxuries, he sits unmoved, while the suffering city goes to ruin.

There, also, is the pining Jew, in a very different state indeed, from the Jews of other countries; and, as may be supposed, when looking upon his own country, peculiarly forlorn, and exhibiting in himself the most vivid comment on the curses at the close of the Book of Deuteronomy. There is a dizzy tremulousness in his look: he seems afraid of himself and afraid of every thing; and, if he is spoken to, cowers and shrinks, as if he were convinced that he was still to be the victim of increased oppression.

Then there are Christians here, having a name to live, but they are dead. What are they doing? Not, certainly, the work of their Master. They pride themselves on the possession of what they call the Holy Places and the Holy Sepulchre. When asked by a friend, after having been some days at Jerusalem, why I did not visit the Holy Sepulchre? I confessed to him the reason of my reluctance: and if I had not recollected that it might be my duty to repeat here what I have seen there, I would not have appeared in a place of such unmingled superstition. The Church of the Holy Sepulchre is open to all on certain festivals: on other occasions it is to be seen for a small sum,—about eight shillings: we paid this sum, and expected to make our visit in silence; but it was

immediately known in Jerusalem, where people seem to have no employment but to watch every passing occurrence, that the English Christians were about to visit the church. When we went thither, we found the place crowded with persons, who were, in the language of those countries, "*doing*" certain devotions: they were going round, touching certain places—the Stone of Unction—the place where Joseph of Arimathæa stood—that where Nicodemus stood, and the Empress Helena—the spot where Adam's skull was found by the Emperor Constantine! These, and a multitude of other legendary spots, they reverence; and they wondered that we did not do so likewise. I should be always most unwilling to wound the feelings of any one, more especially of one who may be sincere in his error; but, in the church of the Holy Sepulchre, there is not even the semblance of Christian Union,—nothing but division. There is a faith working by hatred. There are, the chapel of the Greeks, the chapel of the Latins, and those of the Nestorians, the Copts, the Armenians, and the Abyssinians, and the Turk, who sits at the door smoking, smiles, in tranquil scorn, while he knows that he must be paid his price. These Christians come to purchase those sacred places, bidding one against another: and the consequence is, that there is nothing but perpetual strife among them, instead of the character enjoined by the Redeemer, when he said, "By this shall all men know that ye are my disciples, if ye have love one to another." There is no place on the earth which, like Jerusalem, so completely answers to the Apostle's expression, "hateful and hating." The Greek fights with the Roman Catholic; and the Armenian, with his money, outbuys them both; while they are despised by the Jew, who knows that idolatry is not Christianity.

REV. W. JOWETT.

PROTESTANTISM IN FRANCE.

Mr. Rhind, an agent, we believe, of the British Reformation Society, writes from Paris under date of Jan. 2d, that people and priests are falling off from Popery in France by thousands. The following is an extract from his letter. Will not every good man who reads it say, that it is the duty of American and British Christians to send a million of Bibles into France, in the course of the next three years.

"Our chapels are overflowing; 300 children are attached to them; we know not what to do to get accommodation for the numbers who wish to attend. If we had 10,000 pounds to provide chapels, we could have congregations of a size, and schools of a number to astonish Europe.

"A remarkable circumstance has just occurred; a large body of reformed priests have applied for means to separate themselves from the church of Rome—they affirm that there are 2500 priests of their body affiliated with them throughout France; they have just drawn up a confession of faith almost analagous with English Episcopacy; application has been made to the English bishops—already many parishes have sent for priests of this body—one has been sent to Montaign. This day the celebrated Dupin has applied for one for Ney-

ers (a place of 30,000 inhabitants,) where the national guard has taken possession of the church, declaring that they will have no Jesuits for curates. The confession of the reformed body of priests is this: no pope, no infallible church, no Latin mass, two sacraments, no celibacy of priests, no injunction to regular confession, but the Word of God as the only rule of faith.

"This day a royal ordinance has appeared, suppressing the Catholic missions, and taking its funds and abolishing all holy-days but those of Easter, Christmas, and Pentecost. You see that the highway is politically opening for the grand march of Gospel truth."

REVIVALS.

Christians in our country have, at this time, abundant cause to bless the Lord for the showers of divine mercy which are descending on many of the churches in our land. Such signal expressions of the divine favor as are made in revivals, demand a tribute of heartfelt gratitude from all who know anything of the blessings of salvation.

From the many reports we give the following:

The first extract is from a layman in New York City to the Rev. Dr. Ely.

"It is truly an interesting time here; but all cannot be expressed in words and figures. God has appeared in mercy, and done many wonderful things: and the way seems prepared for a glorious display of power and grace. The first ripe fruits have been to some extent gathered in: we trust that a harvest to the honor and glory of God will follow. I sincerely hope you may have a work still more interesting in Philadelphia. Many are the pious parents who are rejoicing in the conversion of children: and many are the teachers of Sabbath Schools who have the same joy; but nothing affords stronger consolation, or gives rise to greater hopes, than the harmony which prevails. Old difficulties are healed: confessions are mutually made; and of fifty churches in this city it may be said, 'See how these Christians love one another!'"

The following is from a letter from a Presbyterian Clergyman, to the same.

"Since you wrote, my time has been so occupied with the wonderful things of the Lord in this city, that I have had time to think of but little else. Indeed, this has been the case for the last four or five weeks. We have had one Sabbath almost all the time; and I know of but one church in this city of our denomination unblessed with evidences of the Spirit's influences—and of that I have no knowledge. The Baptist, Methodist, and Dutch churches share in the work: Hundreds are hoping they have passed from death to life, and hundreds are inquiring what they shall do to be saved. The attention is general. Still we have but just entered the borders of the enemy's land—the outskirts. The heart and strength of the city is yet untouched. Yesterday, however, at our ministers' meeting, I saw a greater display of divine grace, than I have yet witnessed: Drs.——, and ——, were reconciled; confessing to each other, and to God their sins, and praying for forgiveness. It

was a melting time. Now the union of ministers here seems to be complete."

Brooklyn. L. I.—In this place the revival is said to be powerful. Four hundred persons have attended some of the morning prayer-meetings.

The Colleges where the Lord has manifested his special favor are, Bowdoin, Yale, Union, Western Reserve, Jefferson, and Williams.

The following is from a student in Yale College to a friend in Philadelphia.

Yale College, Feb. 21: 1831.

Never since I have been in the College has there been such an interesting time. The Lord has come down upon us in his might, and many souls are anxiously inquiring what they shall do to be saved. About ten entertain hopes that they have found an interest in their Redeemer. There are 40 or 50 who attend the inquiry meetings. Oh! may the work prosper till the foundation of the College shall be shaken, and the Lord be glorified among this people.

Under date of Feb. 26, *the writer says*:—The glorious work continues and has prospered gloriously in this College. The number of those who have turned to the Lord is upwards of 30, and there are more than 60 who are inquiring the way of salvation. There have been many interesting cases of conversion, one which is particularly so. The person to whom I allude is a member of our class. Last Wednesday night he was pressing upon some of his friends the necessity of turning to God, and giving unto him their hearts. He wept like a child. A week before this he was a confirmed Infidel, so awfully profane, that almost every sentence he spoke was accompanied with an oath. The Wednesday before his conversion he was cursing religion, and imprecating curses upon the revival, and those who promoted it. Now what a change! What but the blessed religion of Jesus could have wrought it?

Bowdoin College, Brunswick, Me.

"*Feb.* 21, 1831.—There are 20 *young men*, who have within a recent period been deeplyi mpressed with the subject of religion, and most or all of whom cherish the hope, that God has put within them a new heart, and enriched them with the pearl of great price. Nor do we think the blessed work has yet ceased."

Williams College, Mass.

The following is an extract from a letter to a gentleman in Boston, from the Rev. Dr. Griffin, the President of the College, dated Feb. 23, 1831.

"There is a great revival of religion in this town, and it has entered the College. Several in the College are hoping; several are anxious; and a general solemnity pervades the students. Pray for us."

Wyoming, Genesee Co. N. Y.—A letter from the pastor of the Presbyterian Church to a friend, says:—"The work of Divine grace has been powerful beyond any thing I ever witnessed in my life hitherto. I believe there have been conversions in every school district in town. The village is entirely transformed.—At the time I came to reside in this village, there were but four professors of religion of any denomination. Now, in the street *in which I live*, which is rather the principal one, there is not a

ouse but has in it a greater or less number of the professed friends Christ; and probably in the whole village there are not more an six or seven houses that are exceptions to this remark. The hole number that have obtained a hope, among all denominations, is impossible for me to state. Fifty have already united with e church under my care. The work is still going on."

Pompey, Onondaga Co.—A correspondent of the Christian Jour-l says—"It will doubtless give you pleasure to hear, that the ord has once more visited this place in mercy. For some weeks st there has been an unusual attention to religion. Professors ve appeared to be awake, and impenitent sinners are inquiring the ay of salvation, and many, as we hope, have been born into the ingdom."

Albany, Feb. 5.—In the First Church in Albany, (Mr. Camp-ell's,) a work has been in progress about six weeks; the number of nversions reported from twenty-five to thirty, and the work extend-g. In the Second Church, (Dr. Sprague's) a work commenced about e same time, and is extending; the number of hopeful conversions did not learn. In both of these Churches, the work has been eculiarly still, and no opposition to it. In the Third Church, Mr. Lockhead's) the state of things is interesting; eight have been lded to the Church. In the Fourth, (Mr. Kirk's church,) there as been about one hundred conversions within two months, the umber of anxious sinners increasing, and the state of things very olemn and interesting, both in the congregation and Sabbath School.

Revivals are extending throughout the western part of the State f New York. We hardly know of a town, (says the Rochester bserver) in which there is not an unusual attention to the subject f Religion, and the same characteristics which we noticed as mark-g the revival in this place, are observable in every place which we ave heard from—that is, men of the first intelligence; men of usiness, men who have filled a large space in the eye of the com-unity, have accepted of offered mercy, and are seen upon their nees in circles of prayer, or their voices are heard entreating God o extend mercy to those who are still unreconciled to him.

Atwater, Ohio, is said to be blessed with one of the most power-ul revivals with which the Western Reserve was ever visited. rom fifty to sixty have already obtained hope, and the number is onstantly increasing.

From Rev. A. T. Rankin, Felicity, Ohio.—The good work of the ord, in this place, has been continued through the last quarter. he number admitted to the communion of the Church, on pro-ession of faith during that time, is forty-five.

From Rev. E. Judson, Milton, O.—We have for the last few nonths enjoyed a season of refreshing from the divine presence hat has been truly cheering to the friends of Zion. At our last eason of communion, as the fruits of this revival, *seventeen* pub-licly professed their faith in Christ, and for the first time sat down at the table of our Lord. The season was one of great interest. The whole number who have indulged the hope that they have pass-ed from *death unto life, is* somewhere from thirty-five to forty.

At *Chilicothe*, Ohio, the work of the Lord, which recently commenced in this place, began at a four days' meeting of the Presbyterians, but was not long confined to that denomination. By the blessing of God upon the faithful labours of the Episcopal minister, its precious influence is manifested among his people. Many have been added to the communion, and more are anxiously seeking that good part which shall not be taken away from them.

THE BELIEVER AND HIS ECHO.

BY CORNELIUS CAYLEY.

BELIEVER—True faith, producing love to God and man,
Say, Echo, is not this the gospel plan?
ECHO—This the Gospel plan.

BELIEVER—Must I my faith in Jesus constant show,
By doing good to all, both friend and foe?
ECHO—Both friend and foe.

BELIEVER—But if a brother hates and treats me ill,
Must I return him good and love him still?
ECHO—Love him still.

BELIEVER—If he my failings watches to reveal,
Must I his faults as carefully conceal?
ECHO—As carefully conceal.

BELIEVER—But if my name and character he tears,
And cruel malice too, too plain appears,
And when I sorrow and affliction know,
He loves to add unto my cup of wo;
In this peculiar, this uncommon case,
Sweet Echo say, must I still love and bless?
ECHO—Still love and bless.

BELIEVER—Whatever usage ill I may receive,
Must I still patient be, and still forgive?
ECHO—Still patient be, and still forgive.

BELIEVER—Why, Echo, how is this? Thour't sure a dove,
Thy voice will teach me nothing else than love?
ECHO—Nothing else than love.

BELIEVER—Amen, with all my heart! then be it so,
It's all delightful, just and good, I know,
And now to practice I'll directly go.
ECHO—Directly go.

BELIEVER—Things being thus, then let who will reject—
My gracious God, me surely will protect.
ECHO—Surely will protect.

BELIEVER—Henceforth on him I'll roll my every care,
And both my friend and foe embrace in prayer,
ECHO—Friend and foe embrace in prayer.

BELIEVER—But after all these duties when they're done,
Must I, in point of merits, then disown,
And rest my soul on Jesus' blood alone?
ECHO—Rest on Jesus' blood alone.

BELIEVER—Echo, enough. Thy counsel to my ear
Is sweeter than to flow'rs the dew-drop tear;
Thy wise, instructive lessons please me well;
Till next we meet again, Farewell, Farewell.
ECHO—Farewell, Farewell.

The

alvinistic Magazine.

nestly contend for the faith which was once delivered unto the saints."

4. APRIL, 1831. VOL. V.

DR. BEECHER'S LECTURES,

On the Republican Tendencies of the Bible.

The consequences of the Reformation——Calvinism.

Beecher's fourth lecture commenced with an interpretation ebuchadnezzer's dream, and an application of its interpretation istorical facts. He then stated that the object of the lecture to trace the past effects of the Reformation, and by analogy and spirit of prophecy, the effects yet to be realised. The sketch it the history of revolutions, but of the course of revolutions.
e then alluded to the condition of the nations of Europe in the ining, when they were first excited by the incursions of the le of the north; at this time the right of kings was admitted and ned to be of divine origin, and the authority of the church to be eme, divine and infallible; although there was in Europe a great of simple liberty—the liberty of unsubdued nature. The cler- y the force of superstition, wielded over men a power which d the priests above law and above thrones. The fasts and fes- s of the church were an excuse for levying an enormous and for taking from the people a great part of their time and me. The state of morals was such as might be expected from state of society; with a large body of priests and nuns on the hand, excluded by their professions from all the enjoyments of estic life, and an ignorant people, given to auricular confession, placing every reliance on the clergy, on the other. The power he one party was immense on account of its great wealth, the reliance of the other was equally great in consequence of the r with which the church was viewed, and the mercy of ts and the merits of Christ, which could be bought as indulgen- for sins committed and to be committed. Occasionally, in these s, an individual would remonstrate, or a prince rebel, but the er of the church was so terrific and arbitrary that cuch instances e rare and soon put down.
/hile Europe was in this state of bondage, with people ignorant oppressed, the light of emancipation came as in a moment. This ious emancipation was accomplished, as we are told by a "drunk- ıar," and the preacher thought it was a wondrous achievement

for a drunkard; drunkenness must have changed its nature since that time, for then it resisted pollution and electrified half of Europe with its science. The preacher denied, however, that this was accomplished by "a drunken friar;" he said that Martin Luther was one whose mind and energy, and one whose heart in moral courage and discretion and decision was never surpassed; whose morals were never questioned during his life time, and whose character was never stained but by the breath of calumny.

The Reformation as a moral cause was next in importance to the advent and death of Christ; and more and greater results hang upon it than upon any other era. It was the beginning of that conflict of mind and principle with brute force which will not cease till force is vanquished, and mind and principle are extended over the whole world. Among the effects of the Reformation was an increase of knowledge—people began to write, the press to pour forth information, those who could not read learned to read, and the Bible was substituted for auricular confession. This invigoration of the intellect was attended by a corresponding increase of moral courage and an increase of moral principle. Instead of going to the priest with an abject spirit, to be told what and how much to believe, men went to the Bible and received the faith and practice fresh from the Almighty. The Bible, instead of the bulls of his holiness, became the Statute book of nations; and its doctrines became the subject of exposition and controversy. Another and greater effect of the Reformation was an improvement in the morals of the people; the morals of protestant nations became purified, and exerted an influence all over the world, even in Papal countries. In close alliance with all these effects was the developement of great decision of character, energy of action, unyielding endurance, and untiring perseverance. Another effect was the rapid and extensive increase of vital piety, and the extension of the principles of liberty, more or less, in all Protestant countries. Here the preacher stopped to note the wisdom and goodness of God, in causing the controversy for religious liberty to begin first; if the conflict for civil liberty had first began, the consequences would have been that the potentates and princes of the earth would have made an alliance with Papal power; but so great was the despotism of the church, that a contrary effect was produced and the princes were brought into alliance with the people, giving to each a sort of confidence and thus paving the way for a future dependence of the sovereigns upon the people for a revenue. The struggle induced princes to ask and subjects to bestow the requisite funds, and thus was established that system which is a great requisite in all civil liberty, the right of the people to tax themselves, and the necessity of that right being vested solely in the people. The Reformation restored a vast amount of the secular property of the church, which was subsequently appropriated to the founding of institutions for advancement of learning and science. The consolidation of nations, the balance of power, the abolition of Ecclesiastical intrigue, and the introduction of diplomacy into the Cabinets of Europe, were also effected. The treaty of Westphalia after a war of thirty years, consummated this new order of things, and *gradually relieved* Europe from the agitations and the intrigues of

the Pope. From the Reformation emanated the science of Biblical exposition, that is, the exposition of the Bible by the power of language, of usage, of right and of custom; from the beginning of time until now, the Bible has never been grammatically, philosophically, and geographically expounded throughout; but enough has been done to achieve the liberty and to set the example of doing it, and to make such exposition a science. Other effects were the introduction of intellectual philosophy, and the commencement of the struggle for civil liberty.

After recapitulating these beneficial results of the Reformation, which we have been particular in reporting, the preacher mentioned what he considered the inauspicious effects, which were an increase of papal despotism, the organization of the Jesuits, the censorship of the press, and the establishment of the inquisition. But these, though they delayed the march of liberty, have only made the revolutionary energies the more terrible and providential.

It must never be forgotten that the Reformation was undertaken solely for the achievement of religious liberty. The cause of its breaking out was local and accidental, but provoked by causes which had been collecting for ages.—Civil liberty followed as a consequence of the struggle for religious liberty; from that moment the principles of the Reformation have been developing their power and gradually undermining the foundation of thrones in Europe, and infusing into the people a love of power and a spirit of free inquiry. Christianity did more without shield and spear in three hundred years after its coming, to enlighten and emancipate mankind, than had been accomplished in all preceding time.

It results from the preceding analysis of the effects of the Reformation and the inferences drawn by the preacher, that the Calvinistic doctrines are not in their tendency opposed to civil liberty; the doctrines of John Calvin were the doctrines of the Reformation: Luther was a Calvinist so far as accordance with Calvin's principles could make him so, as will be seen on reference to the writings of Luther and the tenets of the Lutheran Church. It has been said that Calvinism is opposed, in its tendency, to civil and religious liberty, but this is denied, and the preacher referred to past events to prove that this tendency has always been to make people more free and enlightened. He said that the Calvinists were actors and the agents in the struggle in this country, for freedom, and that the puritans were Calvinists.—The preacher went back and recapitulated the deeds done and the effects produced by the Calvinists in Holland and England, &c. all of which were beneficial and in favor of freedom. This elucidation of the effects of the Reformation admonishes us of the importance of maintaining clear and unperverted views of the nature of religious liberty. The preacher here alluded to the charges which have been brought against the Calvinists, and commented upon them more at length than we have room to report. He contended that it would be impossible to have the same confidence and respect in one of a different belief and entertaining different views on almost every subject, from ourselves; but he remarked that *he feared that* all parties are guilty of a great sin in *not loving each other as they* ought.

LECTURE 5.

The subject of this Lecture, which is the 13th of the series, was the probable effects of the Reformation upon the future destinies of nations. *Text,* Ezek. xxi. 25, 26, and 27.

The fearful commotions which are now taking place, and must continue to go on, as the wave of revolution rolls over the earth, were described with great energy and sublimity. How long it would take to redeem and regenerate the nations now groaning in bondage, the speaker could not predict;—perhaps fifty years or century longer. Their fate might vacillate for a time, from despotism to freedom, and *vice versa;* but the final result must be the complete emancipation, and the overthrow of thrones and hereditary governments throughout the world.

The future effects of the Reformation would be various and salutary,—infusing republican sentiments into the breasts of the people—knocking off the chains of civil and ecclesiastical domination—breaking up the landed aristocracies of kingdoms, and dividing the earth among its cultivators, the rightful owners thereof—severing the unholy union of Church and State, which had corrupted christianity and despoiled mankind—pouring the light of science and knowledge upon every dark corner, and teaching men how to recover and maintain their rights—awakening the conscience, purifying the morals, exalting the humble and abasing the proud—equalizing the privileges of office, and education, and government—disseminating the Bible, and sending the missionaries of salvation among all people and tongues—and increasing the pure religion of Jesus Christ until all shall know him, from the greatest to the least—until every diadem be removed, and every crown taken off, and every mitre broken in pieces, and he whose right it is to reign shall come, and the whole earth be full of the knowledge of the Lord—shouting Alleluia! for the Lord God omnipotent reigneth!—the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever!

From this view of the subject it would be seen that the predicted Millennium was not improbable, but true. As means of instruction were multiplied, the greater would be the triumphs of the gospel; and when the feverish and agitated nations should cease from dashing one against another, and they be released from the thraldom of superstition and tyranny, and the streams of knowledge brought to the door of every man, then it would be only necessary for Jehovah to will, and it should be done—to speak and it should stand fast—and a nation be born in a day.

The Doctor dwelt on the vast importance and republican tendency of Infant and Sabbath Schools, and Bible classes, and Lyceums, and other voluntary associations, which were unknown in his early days. But, he said, more knowledge was yet wanting among the people of this country, and greater facilities for their instruction, to prevent them from becoming the dupes of mad ambition—to enable them to weigh their agents in the balance, and if found wanting, to cast them aside.

This Lecture abounded with splendid images and powerful expressions, but we were unable to make notes during its delivery.

Boston Herald.

THE GOSPEL HERALD.

The 'Gospel Herald,' published by the Kentucky Annual Conference of the Methodist Episcopal Church, in its January No., contains some strictures on an article which appeared in the Calvinistic Magazine, for October, 1830, entitled, "The Foundation of the Methodist Theology."

That the reader may properly understand the subject in discussion, between the Herald and us, we will briefly give the sum of the piece published in the Magazine. We there declare, that the "Foundation of the Methodist scheme of Theology is, the idea that every man is enlightened by a supernatural principle of grace." What *they mean* by this doctrine, we showed, from Dr. A. Clarke's Discourses, (p. 77.) That writer, who gives, we presume, the Methodist view correctly, tells us, that, Adam, "had he been left just as he was when he fell from God, in all probability had been utterly unsalvable; as he appears to have lost all his spiritual light, and understanding, and even his moral feeling." The Doctor then observes: "As they (Adam and Eve) were, so would have been all their posterity, had not some *gracious principle* been supernaturally restored to enlighten their minds, and give them some knowledge of good and evil—of right and wrong—of virtue and vice, and thus bring them into a salvable state."

The Methodist scheme, then, is this: 1st. Man, since the fall, by nature, is without a moral principle, (conscience;) hence does not know right and wrong, and is therefore unsalvable. 2d. A supernatural gracious principle, by virtue of the atonement, is restored to him—"from this light he has conscience"—knows right and wrong, and is thus brought into a salvable state. 3rd. Man, having received this supernatural principle, is required to improve it; if he faithfully does this, his salvation will be the result: if he fails to "make use" of this imparted grace, he will perish.

This theory looks pretty at first, but the slightest examination is sufficient to show, beyond the possibility of successful denial, that it is irrational, and without support from the Bible. We refer the reader to the October No. of our work for the full illustration of this position, and shall content ourselves with stating the conclusions which we believe are unanswerably established in that artiele. The sum of the whole subject we expressed in the following words: "The Methodist idea that every man is enlightened by a supernatural principle of grace, is not true. First, It is irrational; because it requires us to believe that man is not a moral agent by nature—that he is made a moral agent by the super-

natural influence of the Holy Ghost, and thus leads us into the monstrous dilemma of believing, either that wicked men after death have the influence of the Holy Ghost in hell to constitute them moral agents!—or that they suffer eternally without knowing right from wrong! Secondly, That it is contrary to the Bible—contradicted by the facts of Scripture—contradicted by the express declaration of Scripture in regard to the state of man by nature; and unsupported by those passages of Holy Writ adduced in proof of its truth." (Cal. Magazine. p. 297.)

This argument, we think, is perfectly intelligible; and yet the Gospel Herald has noticed it in such a manner that no one could have the most distant idea, from his pages, what subject we had submitted to the public. He does not state our position at all; and he declines meeting any one of the reasons or explanations of Scripture we assign, for thinking the Methodist theology, upon the point before us, irrational and unscriptural. He is so yielding as even to declare he is perfectly willing to let the reasoning and commentaries of the Magazine go for as much as they are worth. Now, we felt, and still feel, no ordinary desire to know *how much* our reasoning and commentaries *are worth,* when fairly met by the reasoning and commentaries of the Herald. If they are worth nothing, we will cheerfully surrender them. If they contain the truth on this subject, Methodists are as much bound as we are to believe it.

We will now in few words reply to what the Herald *has* said, so far as his observations are at all applicable to our article.

I. He commences with the remark, that, the Calvinistic Magazine "has changed, very materially, the ground of its complaint against the doctrines of Methodism. The loud complaint heretofore has been, that we extolled man's agency by far too much in the work of salvation,"——but "now that the Methodist theology represents man as being naturally corrupt, without spiritual light and knowledge, and incapable of choosing and performing that which is pleasing to God," &c. The Herald is in error. We have not changed our ground, but stand just where we did. And we will place before him our *complaints,* in such a light as to convince *him* of this.

The Methodist theology on the point under discussion exhibits two distinct facts: First, that man is constituted a moral agent by Grace. Secondly, that after he is made a moral agent by Grace, he is told, "if he will make use of all the will and power God hath given him, God will double his talents and give him more."* Now,

*Doctrines of Discipline of the Meth. Episcopal Church, N. Y. 1808, p. 74.

he Calvinistic Magazine denies both these positions. In the Octo-er No. we showed, that the notion—man is made a moral agent by Grace—is irrational and unscriptural. This was the denial of the irst part of the Methodist theory. And we have always denied, and lo still utterly reject, the doctrine that the salvation of man is *sus-ended* upon his *improving*, or *making use of* some infused super-atural *principle* of Grace. This was, and is, our denial of the econd part of their system.

There is no changing of ground in these two positions we have aken against the two facts taught in the standard writers of Meth-dist Theology.

The Herald seems to think, if we blame Methodism for holding hat man is constituted a moral agent by Grace, we contradict our *omplaint* that their scheme "extolls man's agency far too much n the work of salvation." A word will undeceive him. For, if ve were to admit, for the argument, that man is made a moral gent by Grace, still we would reject the Methodist explanation of he *way* he obtains salvation—viz: that he makes use of all the will and power God hath given him, and thus has his talents doubled. We would reject this explanation, because, moral agency, whether possessed by *nature*, or from *Grace*, is one thing—the depravity of the heart is another thing. This depravity is a voluntary state of soul which man exhibits *after* he is a moral agent, and is overcome only by the persuasive influence of the Holy Ghost exciting the mind through the truth. If then we believe moral agency was re-stored by Grace, we would teach that the Divine Spirit did not *wait* for man to *begin* to improve this supernatural gift, but that he commenced his work of excitement, when, man if waited upon to "make use of" his imparted "will and power," would *never* have moved at all. When, therefore, we say to the Herald, you are wrong to teach, man is constituted a moral agent by Grace, there is no departure from our original ground of complaint against the Methodist representation of the *manner* in which man secures the converting power of God.

Having vindicated ourselves from his charge of inconsistency, the Herald will permit us, in closing this point to say, the contradic-tion, supposed in the Calvinistic Magazine, really exists in the Methodist theory. This can be made apparent to the reader even of very ordinary discernment. Methodism represents man, *by na-ture*, utterly destitute of the knowledge of right and wrong, and of all power to render obedience to God. Then we are informed, some knowledge of right and wrong, and some ability of will, is restored by a *supernatural gracious* principle. Man is now told, "if he will

make use of *all* the *will and power* God hath given him, God will double his talents and give him more." Observe, MAN must MAKE USE of *all* the *will and power* God hath given him; and, bear in mind, that this "*will and power*" constitute the *whole* of the gift of Grace. Of course, then, this imparted "*will and power*" is one thing—while the ABILITY to MAKE USE of it is another thing. This last ABILITY man possessed, of course, BEFORE he received the supernatural gift of "*will and power!!*" Here then is the contradiction palpable and gross. In the same breath we are taught that man has *not* natural ability to obey God, and then that he *has* natural ability sufficient to "MAKE USE" of *all* the *will and power*, or in other words, *all* the grace God hath given him. So, then, according to Methodism, man is saved when, in the proper exercise of his *natural ability*, he "makes use" of that "*will and power*" which constitute the *supernatural* gift of Grace!

II. The Herald, after the introductory censure of the Magazine for its inconsistency, just commented on, makes a number of desultory remarks to shew that he believes "it is the grace of God, in every sense of the declaration, that bringeth salvation." We do not doubt in the least, the sincerity of his word. Yet his expressions are so general, that every Presbyterian in the land might heartily agree to almost every sentence; and withal so vague, that no clear idea of his meaning, on the point we wished him to give lucid statements, can be obtained. Hence, when he makes direct assertions, as they are unsupported by defined representations, we are compelled to say they do not touch the matter before him. Thus he says, "These two branches of 'Methodist Theology,' namely, human depravity, and divine agency, the Calvinistic Magazine pronounces irrational, and without support from the word of God." In this sentence we are held up as denying "human depravity, and divine agency." This we did not teach in the essay on the 'Foundation of the Methodist Theology.' We indeed showed that *a particular view* of human depravity and divine agency" was irrational and unscriptural. *This view* the Herald ought to have distinctly set forth. If it was not Methodism, he could have shewn that it was not. If it was Methodism, the readers of his work might have decided for themselves whether our opinion was sustained.

Had the Herald quoted our representation of the Methodist scheme of depravity and divine agency, he would scarcely have made the assertion just mentioned, much less the following: "The doctrine of human depravity, which the Magazine so openly rejects as irrationl and unscriptural, is an express doctrine of the Presbyterian confession of faith." Let us see what it is we have

openly rejected, and then compare it with the doctrine in our ndard, quoted by the Herald.

The theology of Methodism teaches, that man *by nature* does know right and wrong—that, under the economy of grace, man a all ages and in all countries," has "some gracious principle su-naturally restored to enlighten his mind—to give him some owledge of right and wrong—good and evil—virtue and vice—d thus bring him into a salvable state:" and that when thus en-wed with the principle of grace, man "in all ages and in all coun-es," is required to "make use" of this infused supernatural prin-ple, as the condition upon which his salvation is suspended. his is the doctrine we declared irrational and unscriptural—Ir-tional, because it represents man not to be a moral agent *by na-re*, and of course places him on a level with the brute—Irrational, ecause it teaches that man is constituted a moral agent *by grace*; id consequently, that the finally impenitent, who have not grace, ffer eternally without knowing right from wrong.—Unscriptural, ecause the Bible gives us, in the case of Adam, immediately ter his fall, and that of the rich man in torment, facts, which nclusively show, that those who had not grace, (according to the lmission of Methodism) yet knew right and wrong, and were rfect moral agents—Unscriptural, because the texts relied on sustain the idea that a supernatural principle of grace is impart-l "to all men, in all ages, and in all countries," do completely il to support that theory.

Now the Herald knows that this *whole* position of Methodism, *just exhibited*, is the doctrine we declared irrational and un-riptural; and for the reasons now alleged. Can he show any ing like such a doctrine in the Confession of Faith? Truly not. What has he quoted? Part of this sentence: "Man, by his fall into state of *sin* hath wholly lost all ability of *will* to any spiritual ood accompanying salvation: so as a *natural man* being altogether verse from that which is good, and dead *in sin*, is not able, by his wn strength, to convert himself, or to prepare himself thereunto." Chap. 9.) According, then, to the Confession of Faith, the *natural an knows* good and evil; for he is altogether *averse* from that hich is *good*. To be *averse* from good is an *act* of *will*: It is he *preference* of *evil* to *good*: it is the *doing* of a *moral agent*. he meaning we give to the whole passage is this: Man hath wholly ost all ability of *will* to any spiritual good, because he is in a state f *sin*, or dead in *sin*: his state of *sin*, or being dead in *sin*, onsists in entire AVERSION from that which is *good*; and this AVER-ION from good, is his MORAL CHOICE: consequently the inability

of man is *moral disinclination*. This disinclination is a perma nent voluntary state of mind in all men, until overcome by the in fluence of the Holy Ghost.

But, according to Methodism, the natural man *cannot know* good and evil—of course can, in no sense whatever, be "*averse* from good; and can in no sense be deemed a moral agent. The dif erence then between the Confession of Faith and Methodism on thi subject is wide. The former, describes an intelligent being, endow ed, *by nature*, with the capacity of reason, conscience and choice, ye permanently AVERSE from good: The latter, exhibits to us a creature in its very nature without the capacity of reason, conscience, o choice, and which it is impossible for us to distinguish from th brute. The Confession of Faith, then, gives not the slightest sup port to the Methodist idea that a supernatural gracious principle i imparted to all men, in all ages, to constitute them moral agents

III. The next, the last, and by far the longest part of the Her ald's strictures, is filled with remarks upon various views of Cal vinism, which he brings before his readers for animadversion This course was not necessarily imposed upon the Herald by an thing in our piece; but he distinctly informs us "the object he has in view was to show the opinions of others, *not* to defend his own." We have always known it was much easier to bring charges agains Calvinism, than to defend Methodism; yet we hardly looked fo such an acknowledgement as this before us. We would have been well pleased had our brother abided the battle within his own in trenchments; but since he retreats from them, and betakes himsel to the open field, and to loose and irregular attacks upon us, we shall endeavor not only to maintain ourselves on the ground he has abandoned, but at the same time preserve our own borders from annoyance. We have no objection to meet him on all the doctrines he assails, at a proper time. Just now, however, we will not be seduced from the position we occupy. *We* are asking questions and hope they will be answered. But it is right we should notice the closing remark of the Herald, because it is in reply to an ar gument in the Magazine; and that he may not complain of being unfairly stated, we extract as much as gives the full meaning o his stricture.

"The Magazine, in the article before us, represents man as retaining afte the fall, spiritual light and understanding; as possessing naturally 'all the capa city to know his Master's will, and to perform it:' that is, man without a super natural influence, is morally capable to discharge every requirement of th Gospel. This is the only understanding the expressions and arguments of th Magazine will admit, without impugning its sincerity, or suspecting it of a trifling *unworthy so* serious a subject. But this is not the whole of the system; an *it is but just* we should give the other part. After an attempt to shew tha

the passages, John i. 9; I. Cor. xii. 7; Titus ii. 11; do not mean that every man is 'enlightened by a supernatural principle of grace,' the writer says, In conclusion, I will notice a question which has presented itself all along:—Why do Methodists advocate this scheme? I answer—Just to get rid of the doctrine of Election. Jesus asserts, 'No man can come to me, except the Father which hath sent me draw him;' and this doctrine is fatal to Arminianism, unless it can be shewn that God draws every man to Christ. Hence, the scheme I have considered has been suggested. Hence we are taught all men are drawn by this supernatural gracious principle. What doctrine of Election does the writer mean? Eternal unconditional Election to be sure. One is ready then to ask, Were the non-elect to employ their ability, and do their Master's will, would he save them? If he would not, what purpose can their obedience serve? If he would, then the number of the elect may be increased—which Calvinism denies. The sum of this system is, that man by nature possesses all the ability necessary to do that, which he cannot do without a divine influence! To comprehend this, requires, we think, a mind above the common order," &c.

We confess the Herald has fairly stated the sum of our system. But so far from agreeing with him, that, 'to comprehend it requires a mind above the common order,' we think a common mind, capable of thinking at all on such a subject, may immediately be brought to acknowledge its truth. The Herald evidently supposes a contradiction to exist in the word "*cannot:*" But this word, in relation to the subject before us, we teach, means "*will not.*"—Strike out cannot, and insert will not, then quote his language, and it reads thus: "The sum of this system is, that man, by nature, possesses all the ability necessary to do that, which he *will not* do without a divine influence." This is our belief. A child need not hesitate to acknowledge the position to be rational. It is, in reality, nothing more than an every-day fact, in regard to moral agents; and if the Herald will turn his eye from the fact, as it exists in Theology, to the *same thing* as it exists in life around him, he too, will admit its truth. What is the fact when stated in its simplest form? Why that man, as a moral agent, is always *able* to do THAT, which he *will not* do, and in that sense only *cannot*, without the excitement of moral suasion. How many instances of this truth the Herald and we have witnessed in our lives? Have we not said, and said rightly, of the intemperate man, 'He *cannot* become a sober man, *except* he is brought under an influence different from that around him'—and yet, as a *moral agent*, we knew, and correctly said—'He is *able* to do his duty!' Have we not said of the rebellious son: 'He *cannot* be reconciled to his father *unless* influence of a very peculiar nature is brought to bear upon his mind?' and, nevertheless, we never hesitated to believe he was, as a *moral agent*, possessed of *all the ability* necessary to come back to his father's house? We might multiply illustrations, drawn from all the feelings of the heart, and all the circumstances in which man has ever been placed, to establish the position, that man is properly said to *be able to do that which he will not* do, and in that sense only can

not, without the excitement of moral influence. But it is unnecessary. No person doubts its truth when applied to man, as he is seen, acting in the ordinary circumstances of life, and yet, when the *same thing* is taught in the Bible, many find a difficulty there, which they experience no where else. WE FIND NONE. We conceive the Bible speaks the *common language* of men, at all times, upon the subject of the inability of moral agents; and that, when Jesus says, "No man can come to me except the Father which hath sent me draw him," he means the same thing, and no more, than when he declares, "Ye *will not* come unto me that ye might have life." We believe, as we have stated already, that the inability of the sinner consists wholly in moral disinclination, which he ought, and is able, to overcome *by nature*. The Holy Spirit is not given to *qualify* him to do his duty; for it is the language of God, and the language of common sense, that man is a moral agent *by nature*, and, as such, "is capable, (morally if the Herald pleases) without a supernatural influence to discharge every requirement of the Gospel." Every other idea of moral agency is a burlesque use of the term. But, man, in the possession of all the capacity to obey God, *will not*—is wholly *averse* from good—and, in *this sense*, and this sense alone, *cannot* come to Christ. He might then be justly left to perish. But the Holy Spirit is sent—not to qualify man to obey, by restoring his lost moral agency, but to *excite* him, through the truth, to yield obedience. It is mere favor, amazing mercy, that this divine influence is given at all: and while *all* might truly come, even if it were not bestowed—while *all* may yield with whom it strives, and thus believe, and live—it is a tremendous fact that none do believe, but those who are surrounded by an influence, special, and peculiar.

But the Herald says: "If men are by nature, without the agency of God's Spirit, fully able to discharge all the claims of the Gospel, they are therefore independent of the atonement, and so their obedience becomes meritorious, and their salvation is not of grace." How, we ask, are they *independent* of the atonement if they are wholly *averse* from good, and yield obedience only as the result of the influence of the Divine Spirit, bestowed in consequence of the atonement? This is what we teach. The difficulty, in the mind of our brother, seems to be twofold: First, he appears to think, if men are moral agents by nature, they will as a matter of course obey the Gospel. But he should have reflected that his own scheme teaches that millions of moral agents refuse to obey God, and perish; and therefore *that the mere* fact of man's possessing ability to do the will of *heaven, proves* nothing as to his actually coming to Christ. His

second difficulty is in relation to the non-elect: If these were to employ their ability and do their Master's will, would not this, he asks, be meritorious, and their salvation not of grace? We reply, all men are required to yield to the truth; the Spirit strives with all; if then all were to yield obedience, it would be obedience to truth, and consequently, to the strivings of the Spirit—Our scheme would not debar these from heaven. "But," says the Herald, "can the *number* of the elect be *increased.*" Yes, we say, Just in the same way that Methodism declares the *number* foreknown as believers, may be *increased* by *all those* foreseen as the *finally wicked.* The Herald, we presume, finds no difficulty in the latter suggestion? We find as little in the former question. The Herald imagined he had presented insuperable difficulties in the way of our scheme of human and divine agency. We trust we have removed them. In truth we are utterly astonished that reflecting men do not at once perceive how our representation of the moral agency of man, and the nature of the divine influence, makes the whole subject of salvation, not only in harmony with the Bible, but, a matter of common sense. Methodism, on the contrary, teaches,—that man is not a moral agent by nature—then, that grace constitutes him a moral agent—then, that he must use his infused principle of will and power, that he may have his talents doubled—and after all, the very difficulty sought to be avoided remains still.

We have said Methodists advocate this scheme just to get rid of the doctrine of election. Jesus says, 'no man can come to me except the Father which hath sent me *draw* him.' Methodists, then, wish to show that all men, being endowed with grace, are thus properly said to be *drawn* to Christ by the Father. But this is an entire failure; for, admit that men are moral agents by grace, this fact merely does not constitute a *drawing* to Christ. Nay, we will go farther: admit that men after they are moral agents by grace, have the strivings of the Spirit besides; this influence, if it is not effectual, does not amount to a *drawing* to Christ. To be *drawn* to Christ, is to be prevailed upon *actually to come* to Christ. Suppose the man is qualified to do his duty, and is striven with, just as Methodism imagines, still we might say to all unrenewed men, "Ye will not come to Christ that ye might have life:" and in *that sense*, ye *cannot* come unless the Father draw you—that is, *prevailingly influences your hearts.* Verily, Christ addressed himself to men who, according to Methodism, had grace to "make use of," and yet Jesus says to them, "Ye will not come unto me that ye might have life"—"no man can come to me except the Father, which hath sent me, draw him:"—*as if he had said, ye have all the ability necessary to come to me,*

but ye will not come; and such is your *aversion* from good, that ye *cannot* come to me except the Father draw you effectually, by the persuasive influence of truth. Truly, Methodism has not made the rough place smooth, and has yet to grapple with the doctrine of Election.

In conclusion we respectfully submit to the Herald the following questions, and kindly invite him to answer them. We hope he will feel that it behooves him, as well as us, to be ready always to give an answer to every man that asketh him a reason for his theological faith.

Question 1. Does not Methodism teach, that man is not a moral agent *by nature*—meaning by moral agent a being who has the capacity of reason, conscience, and choice?

2. If man is not a moral agent by nature, is he not upon a level with the *brute*?

3. If man is not a moral agent by nature, can he *sin* by nature?

4. If man is not a moral agent by nature, can he suffer moral punishment by nature?

5. Does not Methodism teach, that man is a moral agent only by *Grace*?

6. If man is a moral agent only by grace, do not the finally impenitent who have not grace, suffer forever *without knowing* right from wrong?

7. If our commentary upon Jno. i. 9; I. Cor. xii. 7; Tit. ii. 11 is *not* true, what *is* the true explanation?

8. If man is a moral agent by nature, as we hold, is he not ABLE *by nature* to do the will of God?

9. If man is a moral agent by nature, (or by grace) may he not, nevertheless, be wholly *averse* from good, and thus properly be said to possess all *ability* necessary to do *that* which he *will not* do, and in that sense *cannot*, without a divine influence?

One word and we are done. Towards the Editor of the Herald we feel great respect, and cordial personal friendship, and sincerely believe, in opposing the theological views of Methodism, we have no other motive than to exhibit what to us is truth.

R.

RELIGIOUS DENOMINATIONS IN ENGLAND AND SCOTLAND.

Extracted from the last No. of the Quarterly Register of the American Education Society.

England.

Church of England.—The King is considered the supreme head on earth of the Church of England. The Archbishop of Canterbury is styled the Primate of all England, and takes precedence of all persons except the royal family. The Archbishop of York is styled the Primate of England, and his province includes the four Bishopricks of Durham, Carlisle, Chester, and Soder and Mann; all the rest being included in the province of the Archbishop of Canterbury. The Bishop of London has the first rank among the Bishops; the Bishop of Durham the second; the Bishop of Winchester the third; the rest rank according to the priority of their consecration. William Hawley, D. D. is Archbishop of Canterbury, translated from the Bishoprick of London, in 1813; income £20,000. Edward Venables Vernon, D. D. Archbishop of York, translated in 1807, income, £14,000.

To every Cathedral belongs a *dean* and several *prebendaries*, who form the *dean* and *chapter* or council of the Bishop. The next order is that of *Archdeacons*, whose office is to reform abuses and induct into benefices. The number of dignitaries of the several orders is stated as follows: 2 Archbishops; 25 Bishops; 27 Deans; 60 Archdeacons; 544 Canons and Prebendaries.

The Bishop of Winchester, in a late charge says, that out of 234 incumbencies, into which the diocese is divided, only 97 parishes enjoy the advantages of clergy, incumbents and curates actually resident. Taking the curates to amount to one half of the whole, then only about 48 of the 234 incumbents are actually resident in their parishes. If the fact is thus in the other diocesses, nearly four fifths of the parishes through the whole kingdom have no resident incumbents.

Totals. Population, 11,292,577; Cathedral Dignitaries 699; Church Livings, 10,134; Rom. Catholics, 385; Presbyterians. 243; Independents, 1,280; Partic. Baptists, 781; Gen. Baptists, 107; Quakers, 382; W. Methodists, 2,792; Calvinistic Methodists, 120; other Methodists, 642; Home Missionaries, 240; Total Dissenting Congregations 6,517.

The following table shows the increase of three of the principal denominations of Dissenters:

	Years.	Presbyterians.	Independents.	Baptists.	Total.
In	1812	252 churches.	799	533	1,583
	1827	205	1,203	807	2,212
	1828	258	1,289	888	2,435

In England there are about 6,517 Christian congregations who dissent from the Established Church. The number of Episcopal churches and chapels, 9,983. Total, 17,000. Some of the Episcopal chapels are not occupied.

"*There are probably* in England, Scotland and Ireland, not in-

cluding the Roman Catholics, not less than *eight thousand congregations of Dissenters*, which build their own places of worship—which sustain their own ministers; which support their own colleges—to the number of nearly twenty; which conduct the tuition of perhaps seven thousand Sunday Schools; which expend nearly a hundred and fifty thousand pounds in the support of foreign missions," &c.

LONDON AND MIDDLESEX.

The metropolis of the empire includes two cities, London and Westminster, one borough, Southwark, and nearly 50 villages, which stretch over a site 7 miles long and 2 wide. The city and county are so identified, that it is difficult to give the statistics of each separately. The Diocese in London, the Diocesan, Dr. Bloomfield. Cathedral dignitaries 77; church livings 233, of which 81 are in the gift of the government; 138, of the church; 20 of the universities; 10 of public bodies; 30 of the nobility and gentry; 4, of the inhabitants. Endowed public charities, annual rental and dividends, in the city, £154,515 6s. 9d., which with that given by the rest of the county, makes £344,425 14s. 6d.

Religious denominations in London and Middlesex.

Congregations.		*Congregations.*	
Roman Catholics,	12	Wesleyan Methodist,	50
Presbyterians,	15	Other Methodist,	7
Quakers,	12	Independents,	91
Particular Baptists,	55	Church of England,	630
General Baptists,	2	Others,	18

Total, 905 congregations.

SCOTLAND.

Scotland is 280 miles long, and of variable breadth, from 50 to 100 miles. It is divided into 33 counties, 877 parishes, and has 2,093,456 inhabitants.

ECCLESIASTICAL JURISDICTION.—The Church of Scotland is Presbyterian, and its government is vested in Kirk sessions, Presbyteries, Provincial Synods, and a General Assembly. The Kirk session is constituted by the ministers and elders of each parish; the Presbyteries of ministers and elders of several parishes; the Provincial Synods of adjacent Presbyteries; and the General Assembly of a deputation from the Synods.

There are 15 Synods; 78 Presbyteries; 900 parishes; 938 clergymen. The General Assembly, whose decisions are final, meets in May, having his Majesty's Lord High Commissioner to preside, a Moderator, Procurator, and Clerks.

SECESSIONS FROM THE ESTABLISHED CHURCH.—Reformed Presbyterian Synod, 9 Presbyteries; The United Associate Synod of the Secession Church, 18 Presbyteries; the Associate Synod, 8 Presbyteries; Original Burgher Associate Synod, 4 Presbyteries; the Constitutional Presbytery; the Relief Synod, 7 Presbyteries.

SCOTCH EPISCOPAL COMMUNION.

George Gleig, L. L. D. Bishop of Brechin; Patrick Torry, Bishop of Dunkeld; Alexander Jolly, Moray; William Skinner, D. D. Aberdeen; Daniel Sandford, D. D. Edinburgh; David

ow, L. L. D. Ross and Argyle; 74 inferior Clergy; 100 congre-tions; 60,000 members.

The Wesleyan Methodists have 9 circuits. Catholics and Bap-ts, no returns. Quakers, 5 congregations; Unitarians, 5; Inde-ndents, 84.

Total Congregational Churches throughout the Kingdom.—En-and, 1,289; Wales, 374; Islands, 11; Scotland, 84; Ireland, 28; rand Total, 1,786.

LETTER TO A YOUNG CHRISTIAN.

he following letter, addressed by *President Edwards to a young Lady,* the time of the general revival in New England in 1741, is from the Me-ir of that distinguished man lately published by Mr. Dwight. It contains esson which a faithful minister would wish to impress on the minds of all ofessing christians—especially on the young. It is copied from the Spirit the Pilgrims.

"*My Dear Young Friend,*

As you desired me to send you, in writing, some rections how to conduct yourself in your christian course, I would ow answer your request. The sweet remembrance of the great ings I have lately seen at S——, inclines me to do any thing in y power, to contribute to the spiritual joy and prosperity of God's eople there.

1. I would advise you to keep up as great a strife and earnest-ess in religion, as if you knew yourself to be in a state of nature, nd were seeking conversion. We advise persons under conviction, o be earnest and violent for the kingdom of heaven; but when they ave attained to conversion, they ought not to be the less watchful, aborious and earnest in the whole work of religion, but more so; for hey are under infinitely greater obligations. For want of this, any persons, in a few months after their conversion, have begun o lose their sweet and lively sense of spiritual things, and to grow old and dark, and have "pierced themselves through with many orrows;" whereas, if they had done as the Apostle did, (Phil. iii. 2—14,) their path would have been "as the shining light, that hines more and more unto the perfect day."

2. Do not leave off seeking, striving, and praying for the very ame things that we exhort unconverted persons to strive for, and a legree of which you have had already in conversion. Pray that your yes may be opened, that you may receive sight, that you may know ourself, and be brought to God's footstool, and that you may see he glory of God and Christ, and may be raised from the dead, and ave the love of Christ shed abroad in your heart. Those who have ost of these things, have need still to pray for them; for there is o much blindness and hardness, pride and death remaining, that hey still need to have that work of God wrought upon them, further o enlighten and enliven them, that shall be bringing them out of darkness into God's marvellous light, and be a kind of new con-version *and resurrection from* the dead. There are very few re-

quests that are proper for an impenitent man, that are not also, some sense, proper for the godly.

3. When you hear a sermon, hear for yourself. Though wh is spoken may be more especially directed to the unconverted, to those that, in other respects, are in different circumstances fr yourself, yet, let the chief intent of your mind be to consider, " what respect is this applicable to me? and what improvement oug I to make of this, for my own soul's good?"

4 Though God has forgiven and forgotten your past sins, y do not forget them yourself: often remember what a wretched bon slave you were in the land of Egypt. Often bring to mind yo particular acts of sin before conversion; as the blessed Apostle Pa is often mentioning his old blaspheming, persecuting spirit, and h injuriousness to the renewed, humbling his heart, and acknowledgi that he was "the least of the Apostles," and not worthy "to l called an Apostle," and "the least of all saints," and the "chi of sinners;" be often confessing your old sins to God; and let th text be often in your mind, (Ezek. xvi. 63,) "That thou maye remember and be confounded, and never open thy mouth any mor because of thy shame when I am pacified toward thee for all th thou hast done, saith the Lord God."

5. Remember that you have more cause, on some accounts, thousand times, to lament and humble yourself for sins that ha been committed since conversion, than before, because of the inf nitely greater obligations that are upon you to live to God, and look upon the faithfulness of Christ, in unchangeably continuing h loving-kindness, notwithstanding all your great unworthiness sinc your conversion.

6. Be always greatly abased for your remaining sin, and nevi think that you lie low enough for it; but yet be not discouraged disheartened by it; for, though we are exceeding sinful, yet we ha an Advocate with the Father, Jesus Christ the righteous; the pr ciousness of whose blood, the merit of whose righteousness, and th greatness of whose love and faithfulness, infinitely overtop the hig est mountain of our sins.

7. When you engage in the duty of prayer, or come to the Lord' Supper, or attend any other duty of divine worship, come to Chri as Mary Magdalen did; (Luke vii. 37, 38.) come, and cast yourse at his feet, and kiss them, and pour forth upon him the sweet pe fumed ointment of divine love, out of a pure and broken heart, she poured the precious ointment out of her pure broken alabast box.

8. Remember, that pride is the worst viper that is in the hear the greatest disturber of the soul's peace, and of sweet communi with Christ; it was the first sin committed, and lies lowest in th foundation of Satan's whole building, and is with the greatest diff culty rooted out, and is the most hidden, secret, and deceitful all lusts, and often creeps insensibly into the midst of religio even, sometimes, under the disguise of humility itself.

9. That you pass a correct judgment concerning yourself, a *ways looking* upon those as the best discoveries, and the best co *forts, that* have most of these two effects: those that make you lea

and lowest, and most like a child; and those that most engage and fix your heart, in a full and firm disposition to deny yourself for God, and to spend and be spent for him.

10. If at any time you fall into doubts about the state of your soul, in dark and dull frames of mind, it is proper to review your past experience, but do not consume too much time and strength in this way: rather apply yourself, with all your might, to an earnest pursuit of renewed experience, new light, and new lively acts of faith and love. One new discovery of the glory of Christ's face, will do more toward scattering clouds of darkness in one minute, than examining old experience, by the best marks that can be given, through a whole year.

11. When the exercise of grace is low, and corruption prevails, and by that means fear prevails, do not desire to have fear cast out any other way, than by the reviving and prevailing of love in the heart: by this, fear will be effectually expelled, as darkness in a room vanishes away when the pleasant beams of the sun are let into it.

12. When you counsel and warn others, do it earnestly, and affectionately, and thoroughly; and when you are speaking to your equals, let your warnings be intermixed with expressions of your sense of your own unworthiness, and of the sovereign grace that makes you differ.

13. If you would set up religious meetings of young women by yourselves, to be attended once in a while, besides the other meetings that you attend, I should think it would be very proper and profitable.

14. Under special difficulties, or when in great need of, or great longings after, any particular mercy for yourself or others, set apart a day for secret prayer and fasting by yourself alone; and let the day be spent, not only in petitions for the mercies you desire, but in searching your heart, and in looking over your past life, and confessing your sins before God, not as is wont to be done in public prayer, but by a very particular rehearsal before God, of the sins of your past life from your childhood hitherto, before and after conversion, with the circumstances and aggravations attending them, spreading all the abominations of your heart, very particularly, and as fully as possible, before him.

15. Do not let the adversaries of the cross have occasions to reproach religion on your account. How holily should the children of God, the redeemed and the beloved of the Son of God, behave themselves! Therefore, "walk as the children of the light, and of the day," and "adorn the doctrine of God your Saviour;" and especially, abound in what are called the christian virtues, and make you like the Lamb of God: be meek and lowly of heart, and full of pure, heavenly, and humble love to all; abound in deeds of love to others, and self-denial for others; and let there be in you a disposition to account others better than yourself.

16. In all your course, walk with God, and follow Christ, as a little, poor, helpless child; taking hold of Christ's hand, keeping your eye on the marks of the wounds in his hands and side, whence came the *blood that cleanses* you from sin, and hiding your naked-

ness under the skirt of the white shining robes of his righteousness.

17. Pray much for the ministers and the church of God; especially, that he would carry on his glorious work which he has now begun, till the world shall be full of his glory.

LETTERS ON POPERY.

BY THE REV. DANIEL TEMPLE, OF MALTA.——*Continued.*

LETTER 6.

Mr Temple discloses in the following letter, an appalling system for hoodwinking the understandings and consciences of men. And yet he makes the Catholic Church speak for itself, through its published instructions and decrees, directing its priests by all means to keep the Bible away from the eyes of the people. Notwithstanding all this, says Mr. T., I heard it roundly asserted, when I was in the United States, that the reading of the Bible is not prohibited.

They are tremendous facts, and utter a language that cannot be misunderstood; and yet, adds he, I "speak that I do know, and testify that I have seen."

Malta, Aug. 7, 1830.

GENTLEMEN,—It may be instructive to us to notice what pains have been taken by Rome to keep the common people ignorant of the Scriptures.

So successful have been her efforts in this respect, especially here, that scarcely one in ten thousand of the people, professing the Roman Catholic religion, has ever read the Bible. In fact it has been impossible for the common people to obtain it either in their own language or in any other which they understand, until within a few years past. The editions of the Scriptures, which have been published and circulated in these countries, in the vernacular tongue, within the last twenty years, have had no countenance or aid from Rome, but, on the contrary, they have met determined and persevering oppositiou from that quarter.

Whatever may be thought or said on this subject in America, it is well known to every body here that the Scriptures, in the vernacular tongue, without note or comment, are a *prohibited book.* The people of this Island would in general be less alarmed at being detected in a lie, than in being found perusing the Scriptures, in a language which they understand.

In discouraging, opposing and prohibiting the reading of the Scriptures, Rome has acted consistently, for experience has already taught her that confidence in her in her is weakened exactly in proportion to the knowledge that men have of the Bible.

Fra Paul Sarpi informs us that when the subject of reading the Scriptures was discussed in the Council of Trent, Richard Du Mans said; "That the Scriptures had become useless, since the schoolmen had established the truth of all doctrines, and though they were formerly read in the church for the instruction of the people, and still read in the service, yet they ought not to be made a study, *because the Lutherans gained only those who read them.*" This last reason is certainly a very weighty one, and Fra Paul informs us that it swayed the minds of more than a few in that Council.

It was therefore decreed that, "seeing it is manifest by experience, that if the Holy Bible be permitted to be read every where, without difference, in the vulgar tongue, more harm than good results thence, through the rashness of man; let it therefore be at the pleasure of the bishop or inquisitor, with the advice of the parish clerk or confessor, to grant the reading of the Bible, translated by Catholic authors, to those who, in their opinion, will thereby receive an increase of faith and piety. This license let them have in *writing*, and whoever shall presume, without permission, to read or possess such Bibles, may not receive the absolution of his sins, till he has returned them to the ordinary."

The rule concerning booksellers is as follows: "But all the booksellers who may sell, or in any other manner supply Bibles written in the vulgar dialect, to any person not possessed of the aforesaid license, shall forfeit the price of the book, to be applied to sacred purposes by the Bishop, and submit to other punishments at the will of said Bishop, according to the nature and degree of their fault; but let no one buy or read these Bibles without the permission of their pastors."

Where can we find a more impious insinuation concerning the Bible, than the one contained in the rule above cited? where it is declared that "through the rashness of men *more harm than good result from the reading of the Scriptures every where in the vulgar tongue.*" This is the very language of infidelity, and the plain inference is, that the Bible is a bad book, and therefore not fit to be read by the common people.

Is it possible that any one can read or hear this rule of the ghostly Council of Trent without perceiving that the blessed Bible, in the vulgar tongue, is to the poor Roman Catholics in general, like the garden of Eden to our first parents, after they were driven from it, and saw all access to it cut off by the Cherubim and the flaming sword, which turned every way to keep the way of the tree of life? No one must read the Bible, even when *translated by Catholic authors*, without a written license from the Bishop, and the bookseller who shall presume to sell or supply Bibles to any one not possessed of this license, is to ferfeit the price of the book and submit to such other punishment as the Bishop may please to inflict.

Notwithstanding all this, I heard it roundly asserted, when I was in the United States, that the reading of the Bible is not prohibited, especially the reading of Catholic translations. Can any one deny this after reading the above rule? The fact is, that all the Catholic translations of the Bible are accompanied by such copious notes and commentaries as to put them quite out of the reach of the common people. Very few can afford to purchase them. The Romish church is afraid to have the people hear the testimony of the Scriptures, for she well knows that those holy oracles condemn her in language too loud and pointed to be silenced or blunted by all the notes and comments that she can command. She knows that her safety consists in keeping the Bible out of the reach of her children. She has done so much evil that she hates the light and will *not come to the light*, nor allow her children to come to it, lest her

deeds should be reproved. She knows that if her dogmas and practices were exposed to the broad light of the Bible, her annihilation would be as certain as the melting away of the moutains of ice when they float under the rays and into the regions of the torrid zone. If the truth of these remarks is not felt in the United States, it cannot fail to be deeply felt here.

Since my residence in this Island an effort was made by some benevolent and pious individuals to introduce into the Lancasterian School, patronized by Government, a small reading book, consisting of lessons taken from the Bible. But the proposition met with such prompt and violent opposition on the part of the priests, that the friends of the measure, perceiving that if it should be carried it would probably annihilate the school, ceased to urge the subject any further. The selection for this reading book were proposed to be taken from a translation of the Bible approved by the Pope.

So strong is the prejudice here against the Bible, that the Government within the last five years declined giving permission to the Malta Bible Society to place a board over the door of its depository for the purpose of informing the public that Bibles could be had there! Let it not be supposed, however, that this step proceeded from an unfriendly feeling on the part of Government toward the Bible Society. The evidence of its kind feelings, on the contrary, is very ample and honorable. The Government knew that the people were armed at every point with strong prejudices against the Bible, *as a prohibited book*, and on this account did not think it expedient to give them umbrage, as they must, should they permit the door of the Bible Depository to proclaim half as loudly that the Bible may be had there, as the doors of the churches proclaim PLENARY INDULGENCES.

I ought to add, that the only edition of the Bible, understood by the people here, and which was then offered by the Society for sale and circulation in this island, was a Roman Catholic Version in the Italian language, by Archbishop Martini. from the Latin Vulgate and authorized by the Pope. This version the Church of Rome has taken care not to publish, except with such a cumbrous mass of notes and comments that it swells to the enormous size of more than twenty octavo volumes.

All the copies of the Scriptures which are found in this Island, in a language understood by the people, have been brought hither be Protestants, and so vigilant has the priesthood been in guarding the people against the danger of receiving and reading these sacred oracles, that only a very small number have found their way into the hands of the inhabitants, and the few that have ventured to receive them, have done so secretly, or if in any instances it has been done openly, it was so only with persons who had no character to lose.

These are tremendous facts, and they utter a language that cannot be misunderstood. I speak advisedly in relating them. I speak that I do know, and testify what I have seen. Since the present Pontiff ascended the Papal throne, the sentinels that guard *every nook* and corner, where the Bible might by any chance find its way among the people, are more vigilant than ever before.

To all that has been said above, it will perhaps be replied, that the Romish Church does not absolutely *prohibit* the reading of the Bible, but in certain circumstances, in her great condescension she *permits* it to be read. What arrogant presumption is this! God utters his voice from heaven, and she *permits* men to hear it! The command of the everlasting God is, *Search the Scriptures*; but this mother of abominations threatens to punish all who shall presume to search or read them without having first obtained, from one of her Bishops or Pastors, a *written permission* to do so! She does not absolutely *forbid* God to speak to his subjects, she *permits* it in certain circumstances! If this is not treason and rebellion against the majesty of heaven, what can deserve that name?

Who does not see that here *that wicked one is revealed, who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewing himself that he is God!* The people are taught to consider the voice of the Church as the voice of God, and this voice forbids their reading the Bible without a *written permission* from her. The consequence is, that they stand off from the Bible, and dread the consequences of approaching it little less than the ancient Israelites did the consequences of approaching the burning mountain from which the law was given, when it was known that if so much as a beast should touch it, *it must be stoned or thrust through with a dart.*

I am, &c. &c. D. Temple.

LETTER 7.

Malta, Aug. 9, 1830.

Gentlemen—Besides those prominent features which we have already noticed in the Roman Catholic religion, there are others also not less worthy of our attention. To a stranger, unacquainted with the nature of his religion, it would seem surprising, and perhaps unaccountable, if he were informed that the most abandoned part of society is found in the mass-house, as frequently as the most devout. Whether this can be satisfactorily accounted for or not, still it is a notorious fact, especially in this Island. The inmates of the most infamous houses may be constantly seen upon their knees with the crowd, in what they call the church. Those who are well acquainted with the genius of popery, will be at no loss to account for so strange a fact. According te her dogmas, lying, stealing, lewdness, and adultery, are sins, which oppose fewer impediments in the way to paradise, than neglecting the commandments and ceremonies of the church: and on this account the people dread the consequences of disobeying or neglecting these much more than any thing else. If they listen with some tolerable show of devotion to the voice of the church, they feel that they have little to fear, though they may have outraged all the laws of God, *which were written and engraven in stones.*

The greatest transgressors hear in the mass-house little or nothing that is adapted to disturb their consciences. If the Gospel were *plainly and faithfully* preached there, such a broad light would

shine that evil-doers would hate it and be careful to avoid it, lest their deeds should be reproved. But no such thing can now happen. Preaching is no part of the ordinary ministrations of the mass-house, and there are hundreds and thousands of priests, who never attempt to preach during the whole course of their lives. The public prayers are all recited in a foreign language, and the people come together, not to be instructed, but to hear a priest *piping and harping* in an unknown and barbarous tongue. He is a barbarian to them, and they are barbarians to him. They never hear, in their own language, the word af God, which is sharper than any two-edged sword, piercing to the dividing asunder of the soul and spirit; and on this account the most guilty may repair to the mass house without any apprehension that they shall there be *convinced of all, and judged of all, and have the secrets of their hearts made manifest.* Conscience finds a quietus, but meets with no accuser there. Having discharged the duty of being present at mass, the people are taught to feel that they have complied with the most sacred claims of religion, though they have understood not a sentence that has been uttered.

There is a public service here on Sabbath morning for the boatmen and others in the quarantine ground. A small chapel with an altar stands upon the walls of the city for their accommodation, and at the appointed hour a bell rings to notify all persons in the lazaretto and in the harbor, that the mass is now to be celebrated. But none can approach within twenty rods of the chapel, and a considerable part of those, who are expected to give their attention, must necessarily remain on the opposite side of the harbor, forty or fifty rods distant from the priest, while he is performing the service. He is, however, accompanied by some one, who rings a bell to inform them when to bow, and when to make the sign of the cross. It would doubtless appear sufficiently strange and absurd to our countrymen, could they behold our priest muttering his prayers on one side of the harbor, and the worshippers bowing and crossing themselves on the other, as ignorant of all that he says, as if he and they were stationed on different and distant planets; but absurd as this practice is, it is in good keeping with the papal system in general.

The direct tendency of this system is to check all improvement, both mental and moral, among the common people. It will not allow them to advance beyond the intelligence of childhood. Instead of becoming men in understanding as the Apostle Paul exhorts, they are doomed to remain children, and as such are amused with pictures and images, the *dolls and toys of popery.* They enter the mass house with a bow or a courtesy to the principal image or picture that meets them there—they listen to the unintelligible murmurs of a priest reciting the mass in the Latin tongue—they make the sign of the cross, and then retire! * *

Thus are these poor, misguided, ignorant souls led on, encouraged to look to the infallible pope, with more confidence than the Israelites did to the pillar of cloud and fire, that marked their *course by day* and by night, as they traversed the wide and terrible *wilderness* on their way to the Promised Land! * *

With this usurped and preposterous prerogative of infallibility, he has drawn away more than a third part of Christendom, as the great red dragon of the Apocalypse drew away with his tail a third part of the stars of heaven, and cast them to the earth!

I am, &c. &c. D. Templin

LETTER 8.

Gentlemen—After having seen for seven years together the practical influence of the Roman Catholic religion in this island, I cannot contemplate the possibility of its prevalence in the United States without feelings of more than ordinary concern. It is a common opinion, I am aware, that should it prevail there, it can never become what it is here.

Let us not forget, however, that the march of error has always been easy and rapid, far more so than the progress of truth. All the countries of the Levant, which once felt the influence of pure Christianity, have, for ages, been under the complete dominion of a religion scarcely less corrupt than paganism itself.

Is there any thing in our institutions, civil or religious, that can secure us against the possibility of similar calamities? I should rejoice in being well assured that there is. But I cannot persuade myself of this.

Popery boasts, and her boasting is not vain, that she is ever the same, that she does not change. She accommodates herself, it is true, to the circumstances in which she is placed.—Where she fears to have her real features seen, she wears a veil; but when she has nothing of this kind to dread, she boldly throws it off. In the United States it is her policy to practise as much concealment as possible. She dreads nothing so much there as having her true character brought before the public; and truly nothing could be more fatal to her.

If she could only be exhibited there for a single week, just as she appears here, from the beginning to the end of the year, with all her pompous processions and her thousand images, with her blazing torches and clouds of incense, with her ten thousand ecclesiastics sucking up the life-blood of a starving population, with her host of blind devotees dragging their clanking chains through the streets,* either to fulfil the vows which she has taught them to make, or to perform the penances which she has imposed—such an exhibition would render unnecessary all efforts to check her progress; especially would it be so with all persons whose feelings do not render paganism itself more welcome than Christianity.

But she will take care not to make any such display of herself in our streets. She will put on her veil and approach the youth of our land, and by her *much fair speech and with the flattering of her*

*On the day before Good Friday, of the present year, I saw four or five persons, so habited that they could not be known, passing through the streets from one mass house to another, with heavy chains made fast to each ankle. One of my friends informed me that he saw more than twenty persons dressed and dragging chains *in this manner* on the same day. They do this, sometimes as a penance; and sometimes to perform the vows which they have made.

lips she will endeavor to force them to yield. And some of them, it is very probable, *will go straightway after her, as an ox to the slaughter, or as a fool to the correction of the stocks; as a bird hasteth to the snare, and knoweth not it is for his life. She has cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.*

As soon as the power of popery began to be extensively felt in these countries, a cloud rose up as from the bottomless pit and covered all the land; and that cloud hangs over it still, and renders its moral sterility like the mountains of Gilboa, where there is neither dew, nor rain, nor fields of offering.

That has been done here, which the pastors of ancient Israel did, of which the Lord complained when he said, *Many pastors have destroyed my vineyard, they have trodden my portion under foot; they have made my pleasant portion a desolate wilderness.— They have made it desolate, and being desolate, it mourneth unto me. The whole land is made desolate!* All around us we behold an awful exemplification of the language which the Lord taught his holy prophet to utter, *Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be as the heath in the desert, and shall not see when good cometh.* The Church of Rome has taught all her children to have recourse to angels and saints, and especially to the Virgin, and thus has withdrawn their hearts from the Lord, and the curse has fallen upon them.

Her power is great in proportion to the number of her ecclesiastics, and it has, on this account, ever been her policy to keep their ranks well filled. According to a census, taken by order of the Viceroy of Sicily in 1829, it was found that the population of that island amounted to one million, seven hundred and eighty thousand souls, of which three hundred thousand were ecclesiastics, or living on ecclesiastical revenues. In addition to these, there were found thirty thousand monks, and thirty thousand nuns. From this statement, published by the government itself, it appears that about one fifth part of the whole population of that island belongs either to some ecclesiastical or monastic order. I have been assured by well-informed natives, that about one-sixth part of the male population belongs to the same orders. Thus *many pastors have turned the Lord's pleasant portion into a desolate wilderness?*

No enlightened christian mind can dwell for a moment on the picture of desolation, which is presented by all these countries, upon which the unobstructed and blighting influence of popery has descended, without feeling that the *Lord has a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.*

"All the foundations are out of course. Judgment is turned away backward, and justice stands afar off. Truth is fallen in the streets and equity cannot enter." Every man in these countries feels and knows that his habitation is in the midst of deceit. There may *perhaps* be instances of stern integrity in the midst of all this deceit, as there are patches of verdure scattered here and there over the most dreary deserts.

I dare not affirm that there is no such thing as a man of truth among papists; I trust there are some such; my own experience, however, in this island, has every year deepened the conviction on my heart, that it would be difficult, if not impossible, to find such a man here, especially if he has been bred in the religious system of the country. It would be unreasonable to expect any thing else than overwhelming degeneracy under the influence of a religious system, which is based and built upon a lie. Men are sanctified by the truth, and corrupted and ruined by falsehood. The people here have no access to the naked truth, for the Bible is to them a *fountain sealed, a spring shut up*, and they dare not attempt to break the seal or taste the living waters. From youth to age they are accustomed to the inventions, and fables, and legends, and falsehoods of the church, and all these they are taught to revere and embrace as the doctrines and precepts of Christianity.

It is annoying to observe to what a rank the church has elevated the Virgin Mary in the view of the people. Judging from what appears, it would seem that they are more solicitous to secure her patronage than they are to obtain the intercession of our Lord Jesus Christ. Images and pictures of her are more numerous than of him. Every shop-keeper is careful to keep a lamp ever burning in the evening before one of her pictures, which commands a conspicuous place in his shop. This is equally true of dram-shops and all. Even the inmates of the most infamous houses, I have been assured, are accustomed to burn a lamp before a picture of the *Immaculate Virgin*, and to invoke her aid in procuring a livelihood from the wages of iniquity. Such is the nature and such are the fruits of the papal system here.

In migrating from the old to the new world, Popery will naturally be a little cautious at first, not to offend the eyes and the ears of the people by throwing open the doors to all the chambers of her imagery. Her most shameful abominations will not be exhibited till she has gradually prepared the way for them. But they will be sure to come, sooner or later, if she once gains a firm footing. She will come in, it is probable, with the appearance of a lamb; but she will soon begin to speak as a dragon.

This baptised paganism is precisely such a religion as suits the taste of depraved human nature. It contains in it all the elements, deities and demi-gods of paganism, with names borrowed from christianity. It exhibits signs and lying wonders, and all the deceivableness of unrighteousness. It trafficks in gold, and silver, and ointment, and frankincense, and slaves, and *the souls of men!* Its merchandise in the souls of men has ever been extremely lucrative. Happily, however, there are now many indications of a decline in this once lucrative business. Popery in these countries has *waxed old*, and begins to betray symptoms of approaching dissolution. The great events of the last thirty years, which have shaken Europe to her very centre, have loosened the foundations of Popery and given her fair warning that her pomp is to be brought down to the grave. *She has said in her heart I will ascend into heaven; I will exalt my throne above the stars of God; I will sit upon the mount*

of the congregation: I will ascend above the heights of the clouds: I will be like the Most High! But this Lucifer, this son of the morning, is already falling from heaven, and at no very distant day will be cast down to the ground.

When Popery sees that the day of her calamity is at hand, in these parts of the world, and that the things which shall come upon her are making haste, shall she find in her flight a hearty welcome in the United States, in the land shadowing [protecting] with its wings? After having turned the old world into a wilderness, and prepared it for the last tremendous vials of the divine wrath, shall she be welcomed to the shores to which our forefathers fled that they might not be partakers of her sins, nor receive of her plagues?—Shall she be permitted to go through the length and breadth of the land, banishing the Bible and every truly christian institution from the fair inheritance which our pious ancestors left for their children? Let her multiply her nunneries, convents, and mass-houses in the East and the West, in the North and the South, in the United States, let her influence go on augmenting without any obstruction for half a century to come, and the children that shall then be born will have reason to cry out. *Wo, wo, unto us! for the day is gone away, and the shadows of the evening have stretched themselves out!*

Shall we persecute her, then, with fire and sword as the ghostly fathers at the commencement of the Reformation advised the Pope to persecute Luther, when they found that the milder weapons of persuasion and argument were discharged against his shield without effect? *Persecute her!* No, never! Let the name and the memorial of that religion be blotted out forever, which can advance only when it rides on the whirlwind of persecution! If the Protestant Religion cannot live and make its way without persecution, let it perish!

Every dictate of Christianity imperiously forbids us to raise the arm of persecution. With equal force every dictate of Christianity and all the oracles of experience forbid us to raise our arm either to aid or to palliate the corruptions of Popery. What must be done, then, it may be asked, to arrest the progress of this evil? I reply, let every noble, and generous, and christian effort be made to preoccupy the ground which popery is endeavoring to command. If the wide diffusion of Christian knowledge by the plain and faithful preaching of the Gospel and other legitimate means—if the general prevalence of enlightened piety, nourished and guided by the lively oracles—if teaching our children the good and the right ways of the Lord—training them to know the Scriptures, like Timothy, from their youth—speaking to them concerning the doctrines and duties of religion, when we lie down and when we rise up, when we go out and when we come in—if such means, with the blessing of God, will not preserve our children and our countrymen from worshipping the Beast and receiving his mark, then we must let the enemy come in like a flood, we must consent to see the tide of desolation sweep over our land, while our hearts yield to the appalling impression that no remedy can be applied. If, however, we know our *duty* and do it, this conviction can never take possession of our *hearts.*

It is truly lamentable that any Protestants in our country should have been so deceived by the specious pretences of Popery, as to be induced to lend their aid in building mass-houses for her accommodation, or in any other way. This is aiding an enemy in erecting fortifications within the reach of our own camp.

If the papal system is the religion of the Bible, then he is a coworker with God, who gives it a helping hand: but if, on the contrary, it is a gross corruption of Christianity; an invention of men; an artful imposture; to aid it in any way whatever, is treason to our country, and rebellion against God! Aid the papists in erecting their mass houses, and what have you done? You have helped them to construct splendid prisons, where *their* children, and perhaps *yours* too, will be bound hand and foot with the chains of Popery, and their feet made fast in her stocks, till some tremendous political earthquake or revolution shall shake the foundations of their prisons and let them go out free. Let the influence of this system prevail in the country, and we are all no better than dead men. Our liberty and independence would be exchanged for vassalage and de-potism, and the religion that cheered and blessed our forefathers, in their pilgrimage, and still blesses their children, would perish with the Bible, in which it had its origin!

I am, &c. &c. D. Temple.

AMERICAN COLONIZATION SOCIETY.

Resolutions of the Board of Managers.

The Board of Managers of the American Colonization Society have considered their course of duty for the present year, and adopted the following resolutions:

Resolved, By the Board of Managers of the American Colonization Society, that encouraged by the kind providence which has thus far favored their efforts, they will immediately commence arrangements for obtaining the necessary funds, and sending to Liberia within the present year, six vessels from different ports in the United States, on the first days of May, July, September, November, January, and March. The first vessel shall sail from New York, on the first of May; the second from Baltimore, on the first of July; the third from Philadelphia, on the first of September; and the others from different places, whenever such places shall, with the aid of other means at the command of the Society, secure the requisite funds; such places to be designated in due time.

Resolved, That the Society's Agent in Liberia, be directed to ascertain whether settlements can be formed, by Colonists from Liberia, at Grand Bassa, Cape Palmas, or the Island of Bulama; and upon what terms, and in what manner, a sufficient and suitable territory can be obtained at all or either of those places, and what are the peculiar advantages and disadvantages of those situations, and give the earliest information in his power to the Board on these *subjects*. *And* that in the discharge of these duties, he

may (if circumstances may permit it) associate with himself either of the Physicians now in the Colony.

The Board appeals, therefore, with confidence to the American people, and trusts to the Almighty mover of all hearts, that it shall be answered as becomes a great, and free, and Christian nation.

OFFICE OF THE COLONIZATION SOCIETY.

Washington, March 17, 1831.

By the return of the ship Carolina, the brig Volador, and the schooner Zembuca, from Liberia, despatches have been received from the Colony up to the 1st of February. The Colonial agent writes, that on his return to Africa, he found affairs in the Colony in a more prosperous condition than he had ventured to anticipate; that more than twenty-five substantial stone or frame buildings had been erected at Monrovia during his absence, and that others were in progress; that the spirit of improvement seems to have pervaded all classes; that agriculture is receiving more attention, and that the settlers generally seem resolved to develop the resources of the country. Two of the Colonists, Messrs. Francis Taylor, and Frederick James, were about to depart on an exploring expedition into the interior and would probably be absent six or eight months. Another of the native Chiefs had placed himself and his people under the protection of the Colony, and two other Chiefs were seeking the same benefit, and ready to submit to the Laws of the Colony. They deem it a great privilege to be allowed to call themselves Americans. Measures have been taken to establish schools in all the settlements, and the Colonists appear ready and desirous of contributing to their support. Great harmony and peace appear to prevail among the settlers, and a determination to fulfil, by their industry, enterprise and public spirit, the hopes and expectations of their friends in this country.

Extracts from J. Shipard's Letter, dated Monrovia, January 20th, 1831.

"I see with much pleasure, that though remote from our church and brethren, we are not forgotten by them; thank the God of heaven for the same.

"I have made a rough calculation of the probable cost of a building of certain dimensions for which I refer you to Mr.———: to this however must be added some unforeseen costs. The amount there stated may seem alarming to our friends there, whose benevolence is burthened with many other contributions; but if the money raised were vested in such imperishable articles as would suit this market and forwarded to me, and the proceeds remitted and vested in other goods for this market, the house would be built and completed in a convenient and decent manner with about 6 or 700 dollars; perhaps less than 600 according to the fluctuations of this market or the time of sales. Without this sort of aid I confess the burthen would indeed be irksome.

"I pray that some other intelligent minister may be prevailed on to come out who, like brother E——, will do honor to our church, and devote his whole attention to the ministry. Will the brethren of Richmond seek such an one? Let him, if possible, be competent to wield the Gospel sword, not carried about by every wind; let him be determined to die in the cause; not likely to turn aside to the calls of worldly pleasure so inviting here.

"I have just returned from a three months' tour through the Day and Gold countries, where I got acquainted with many of the kings, the manners and customs of the people, and with a large extent of country; the direction of several rivers hitherto unknown or unnoticed even by the natives near their mouths.

"The Colony is in a most prosperous state, and at this time four vessels including the Volador, are trading in our harbor; though the inland trade is rather dull and few sales are made to the natives at present. The Colonists generally are in good health, and building is going on rapidly. Commerce is arriving continually by almost every wind, and our people are pushing their trade into every part of the interior, to very remote distances, and calling often on tribes, hitherto unheard of; and all our neighbors are trying to imitate the white man, as they call all Americans."

Education in Liberia.—The Liberia Herald of the 6th ultimo, contains an act of the Colonial Government, for the establishment and maintenance of public schools throughout the settlements of the Colony.

A——ANSWERED ACCORDING TO HIS FOLLY.

Some months ago the Rev. Mr. Armstrong preached at Harmony, near the Wabash, when a doctor of that place, a professed Deist or Infidel, called on his associates to accompany him, while he "attacked the Methodist," as he said. At first he asked Mr. A. if he "followed preaching to save souls?" He answered in the affirmative. He then asked Mr. A. "if he ever saw a soul?" "No." "If he ever heard a soul?" "No." "If he ever tasted a soul?" "No." "If he ever smelt a soul?" "No." "If he ever felt a soul?"—"Yes, thank God," said Mr. A. "Well," said the doctor, "there are four of the five senses against one, to evidence that there is no soul." Mr. Armstrong then asked the gentleman if he was not a doctor of medicine? and was answered in the affirmative. He then asked the doctor "if he ever saw a pain?" "No." "If he ever heard a pain?" "No." "If he ever tasted a pain?" "No." "If he ever smelt a pain?" "No." "If he ever felt a pain?" "Yes." Mr. A. then said, "there are also four senses against one, to evidence that there is no pain, and yet, sir *you* know there is pain, and *I* know there is a soul."

THIBETIANS IN AMERICA.

It is said that the inhabitants of Thibet make use of labor-saving machinery in their *prayers. They will write*, for instance, a large number of short prayers *upon a flag, and display* it to be agitated by the wind. Each prayer is

offered, they think, every time it is moved. Thus they can attend to their ordinary concerns, and yet pray much more *rapidly* than they could possibly do it by uttering the words. Americans have not reached *quite* so great a degree of refinement in the matter. *Our* proxies are living and rational beings. We hire them—under the name of ministers, agents, &c. to discharge for us the duty of *doing good unto all men as we have opportunity*, and think we make *our* light shine, if we can only get *them* to blaze away in the candlestick! We take it for granted that a clergyman can discharge the duties of at least one whole parish, so far as *doing good* is concerned; and wrap ourselves up at our ease in the pleasant mantle of self-complacency, if we can only raise money enough to keep him hard at work. Would it not be an improvement on this system, to delegate to our agent, in the *gross*, the whole duty of *loving our neighbour, as ourselves*,—and also,—for we see not but it may be as properly done as the other,—of *loving the Lord our God with all the heart*?

I KNOW THOU HAST GONE.

I know thou hast gone to the house of thy rest,
Then why should my soul be so sad?
I know thou hast gone where the weary are blest,
And the mourner looks up and is glad!
Where love has put off, in the lands of its birth,
The stains it had gathered in this;
And Hope, the sweet singer that gladdened the earth,
Lies asleep on the bosom of Bliss.

I know thou hast gone where thy forehead is starred
With the beauty that dwelt in thy soul;
Where the light of thy loveliness cannot be marred,
Nor thy heart be flung back from the gaol.
I know thou hast drank of the Lethe that flows
Through a land where they do not forget;
That sheds over memory only repose,
And takes from it only regret.

In thy far away dwelling, wherever it be,
I believe thou hast visions of mine;
And the love that made all things a music to me,
I have not yet learnt to resign;—
In the hush of the night, on the waste of the sea,
Or alone with the breeze on the hill,
I have ever a presence that whispers of thee,
And my spirit lies down and is still?

Mine eye must be dark—that so long has been dim,
Ere again it may gaze upon thine;
But my heart has revealings of thee and thy home,
In many a token and sign.
I never look up with a vow, to the sky,
But a light like thy beauty is there;
And I hear a low murmur like thine in reply,
When I pour out my spirit in prayer.

And though—like a mourner that sits by a tomb,
I am wrapp'd in a mantle of care;
Yet the grief of my bosom—oh! call it not gloom,
Is not the black grief of despair.
By sorrow revealed—as the stars are by night—
Far off a bright vision appears,
And Hope—like the rainbow, a creature of light,
Is born—like the rainbow—from tears.

T. K. HERVEY.

The

alvinistic Magazine.

nestly contend for the faith which was once delivered unto the saints."

. 5. MAY, 1831. VOL. V.

For the Calvinistic Magazine.

THE DIFFICULTIES OF ARMINIANISM.

is well known that Arminians, Socinians, Arians and Univer-
ts unite with one consent in a great outcry against Calvin-
who stand alone, against the world of infidels and heretics of
y description. Whatever discrepancies exist among these sects,
all meet and make common cause on Arminian ground. And
1 Calvinists are the objects of their hostility, they appear to
ery fraternal and harmonious. Their portraits of Calvinism,
rn by a distorted hand, under the influence of petty animosity,
ering on a crazy malignity, are very odious and horrible in-
l. It is neither *candid*, *generous* nor *just*, to collect all the
sh sayings of men reputed Calvinists, for two or three hundred
s past—to add some things which they *never* said, or ever
:ved—to combine all the monstrous farrago of absurdity and
epresentation conjured up by the ignorance or wickedness of
nents, and then call that miserable jargon Calvinism, and
1 it upon the system, or upon those ecclesiastical bodies de-
inated Calvinists. Of this conduct we have long ago been
and tired. And though such a course has been of en complain-
f, and their sophistry and misrepresentation exposed more than
usand times; yet, Arminians of the next age, either ignorant
unmindful of the refutation, are continually pressing these ob-
ous things into service again. In vain we ask these assailants
xamine, carefully and candidly, their ground and method of
are. In vain we caution them to look at home. We entreat
1 to remove first the difficulties out of their own system, before
attack ours. Some appear to us very formidable, and, indeed,
:mountable. A few of the most prominent shall here be stated.
r. Wesley, in his "Notes" on I. Pet. i. 2, says: "Strictly
king, there is no foreknowledge, no more than after-knowledge,
God: but all things are known to him as present from eternity to

eternity." This involves all the horrible things which Arminians profess to see, and against which they so furiously exclaim, in Calvinistic decrees. The inevitable destruction and eternal perdition of all the damned, is, by this sentiment, made as certain as any decree can make it. The damnation of thousands, perhaps millions yet unborn—the final condition of all wicked men, yea, their obstinacy & wickedness in finally rejecting the offers and invitations of the Gospel, were known to God "as present from eternity." How, then, according to the common objection of Arminians against Calvinists, is God sincere in making those offers, when he knew they never would accept them without an act of his almighty power to subdue their stubborn wills and overcome their otherwise unconquerable rebellion and enmity? Or, to place the difficulty in another form. How shall the Arminian, who finds fault with the doctrines of Predestination, as making out God the author of sin, partial, unjust, &c. reconcile or clear the difficulty in his own way; viz: to believe, as he must do that the Deity has created millions of human beings, *knowing*, with *certainty*, before he brought them into existence, that they would prove incorrigible sinners, incur his divine displeasure, and that he in consequence, should consign them to eternal punishment in the regions of misery and woe. If Arminians will only stay at home till they fairly get rid of this difficulty, we believe we shall be suffered to pass along with more peace and quietude than heretofore. Nevertheless, if they heed not our caution, and venture out, as usual, without settling matters at home, to the aged we will "say this proverb, Physician, heal thyself;" to the young and inexperienced we say, "Tarry at Jericho——." II. Sam. x. 5.

Again: Mr. Wesley further says, on the same text, "Election in the Scripture sense, is God's doing any thing that our merit or power have no part in." Add to this, what he elsewhere taught and what was afterwards adopted as the creed of his whole denomination, sent out to the world strongly recommended by several bishops; viz: "I do not hold God chose any man to life and salvation for any good which he had done, or for any which was in him before he put it there." Meth. Doc. & Dis. p. 69. "The whole of that which is good in him, even from the first moment of his will, being of grace, and not of nature." p. 78. *As touching the election* (the *unconditional* election of the Jewish nation) they are beloved for the Father's sake." p. 85. Again: "From all these places of Scripture, (Eph. i. 4; I. Pet. i. 2; II. Thess. ii. 13, 14.) it is plain, that God hath chosen some to life and glory before or from the foundation of the world." p. 65. From these quotations we are taught that, in our Election, "our merit or power

have no part,"—that it is not "for any good which man had done, or for any which was in him *before God put it there,*"—that "the whole of that which is good in him—is of grace, and not of nature," —"that God hath chosen [elected] *some* to life and glory *before, or from the foundation of the world,*"—and that the election of the Jewish nation, which is certainly of much greater magnitude than that of an individual, was "UNCONDITIONAL!" This is all very good Calvinism—exactly what Calvinists believe and propagate, as the doctrine of *Election.* And no doubt it is a matter of wonder and astonishment to many, to find that Wesley and the Methodist Confession held this sentiment as above quoted. But the surprise will be increased, to see them fly the track, and directly and palpably contradict themselves: for, in the very same books of their creed, we have the following statements: "If the elect are chosen through sanctification of the Spirit, then they were not chosen *before* they were sanctified by the Spirit. But they were not sanctified by the Spirit before they had a being. It is plain, then, neither were they chosen from the foundation of the world." p. 67. Again: "So plain is it, that they were not elected till they believed."—"It is plain, the act of election is *in time.* though known of God before." "If the saints are chosen to salvation thro' believing of the truth, and were called to believe that truth by the hearing of the Gospel, then they were not chosen before they believed the truth, and before they heard the Gospel." *Ibid.* Again; "God, from the foundation of the world, foreknew all men's believing or not believing. And according to this his foreknowledge, he elected all obedient believers as such, to salvation," &c. p. 68. God elected all obedient believers, *as such!*—Stop there!—How did they become "*such,*" i. e. "*obedient believers,*" seeing there was nothing good in them "*before God put it there?*" Who made them to differ from others? *God,* or *themselves?* Not themselves; O no: "I do not hold God chose any man to life and salvation *for any good which he had done,* or for any *which was in him* BEFORE HE PUT IT THERE." Very well: Obededient believing is a good thing, or it is not. If not, then it is worth nothing. But if it be, and God *first put it there,* i. e. in the heart. did he *determine* to do it, just at the time only when he did it? Or was this *determination* from before the foundation of the world—from eternity? It is a position which no intelligent person will venture to controvert, that if God makes any distinctions *now in time,* he must have *determined* and decreed from all eternity to make those distinctions.

But here comes another Arminian difficulty:—If Election is

founded on faith and good works *foreseen*, or if none are elect till they believe, repent, love God, &c. then, very plainly, all d ing in infancy are lost. They are incapable of believing, repentin &c—they are incapable of being outwardly called by the mea of grace—they are involved in "original or birth sin," which " the corruption of the nature of every man, that naturally is e gendered of the offspring of Adam, whereby, man is very f gone from original righteousness, and of his own nature inclin to evil, and that continually." Sec. 36. Art. 7. Methodist doc. & This is true doctrine. Calvin says, "original sin appears to an hereditary pravity and corruption of our nature diffused throu all the parts of the soul." "Adam corrupted himself in such a ma ner, that the contagion has been communicated from him to all l offspring." Dr. Adam Clarke, the great Arminian commentat says on Rom. vi. 12, that, "all human beings partook in the co sequences of Adam's sin: He propagated his like, and with t rudiments of his own nature, propagated those of his own mo likeness. All (he continues) are born with a *sinful nature*, a the seeds of this evil soon vegetate, and bring forth correspondi fruit. There has never been *one instance* of an *immaculate hum soul; since the fall of man*:—every man that is born into the wor brings with him the *seeds of moral evil.*" This is good, sou scriptural, Calvinistic doctrine. But now for the difficulty: H can we get a dying infant to heaven by Arminian Election, whi is upon the condition of "obedient believing?"—if "the act of El tion is in time?"—if "they are *not elected* or chosen from t foundation of the world?"—if "they were not elected, till they l lieved?" If the above doctrine of the Methodist Confession, Cla and Calvin be true, no infant can go to heaven without bei born again—without regeneration. This must be done by t spirit *without* means. Their salvation is without means, by t *direct*, *immediate* agency of the Holy Ghost. This must be includ in, and secured by their *Election*. This Election must be *unc ditional*, very clearly, for they can perform no conditions. talk of *foreseen faith*, *repentance*, &c. with respect to them, is surd. We say again, upon Arminian principles of *conditio Election*, making "obedient believing," or faith foreseen as *ground* or *cause* of Election, instead of the *effect* or *consequen* we see not how one dying infant can be saved. But on Calvi tic ground, the difficulty is entirely removed. "The election grace," which is "before the foundation of the world," amply cures the salvation of "elect infants," whom we believe, with great body of sound Calvinists, are all infants dying in infa

But leaving this matter with God, as he has not been pleased to make any direct Revelation on the subject, it is very evident, if the Calvinistic doctrines of unconditional Election, which is of God, and wholly of grace, does not save them, in vain do we go to Arminianism for help; for so far from securing the salvation of *all*, they cannot—we maintain they cannot—by their scheme of *conditional* Election, save *one*. Upon their scheme, no infant—no idiot—no heathen—none who are incapable of being outwardly called by the word, and consequently incapable of believing, can be saved.

Indeed, this is not all:—On Arminian principles, an Election founded on foreseen faith and good works, is not only anti-scriptural, but it involves a contradiction. They allege, that it depends on the free will of the creature, whether any believe or do good works. According to them, it is possible that *all* may remain unbelievers, and so none be saved. For, as they acknowledge there is no good in man *before God puts it there*, how could he put it there without *previously determining* to do so. This previous determination we call Predestination, or Election before the foundation of the world. Remove this doctrine, and where do you find any ground for faith and good works to spring from? I conclude therefore—and I think I do it on the incontrovertible principles of mathematical demonstration—that Election could not possibly be founded on foreseen faith and obedience, because faith and obedience, on Arminian principles, could not *possibly* be foreseen. These difficulties crowd and thicken upon us. We must decline a further attention to them for the present. But before we close we will give a short but simple and plain exhibition of the true doctrine of Election.—This we shall do by the use of one single verse, containing *four* points. The text is a part of the 13th verse of the 2nd chap: of II. Thess. which reads thus: "God hath from the beginning chosen you to salvation, through sanctification of the spirit and belief of the truth." Now for the four points: here we have,

1. God's *act* "*God hath chosen you.*" 2. The *date* of that act—"*From the beginning;*" i. e. *from eternity.* See Prov. viii 23. "From everlasting, *from the beginning*, or ever the earth was." 3. The *end* or design of that act—"*to salvation.*" 4. The *means* connecting with that end—"*through sanctification of the spirit and belief of the truth.*" Here our Election is as old as eternity. It does not preclude regeneration, which is sanctification begun. And this is ordinarily brought about by means. The *belief of the truth*, comes by hearing, and hearing by preaching, and by preaching God is pleased to save them that believe. The common objection, "what

is the use of preaching, praying, &c. overlooks our 4th point, which secures the use of means. The 1st and 2nd points secure the 3rd, and the 3rd is, ordinarily, not without the 4th. This is the whole of the doctrine of Election—that *terrible doctrine of Election.* Look at it calmly and carefully, believingly and understandingly, and then tell God whether you love it or hate it.

Try another text, with *three* points;—I. Pet. i. 2. "*Elect* according to the foreknowledge of God the Father, through *sanctification* of the Spirit, unto obedience and *sprinkling of the blood* of Jesus Christ." Salvation is here ascribed to *three* things, viz: 1. The *Election* of God the Father. 2. The *Redemption* of the Son, or sprinkling of the blood of Jesus Christ:—and 3. The *sanctification* of the Holy Spirit. Here are three links which cannot be broken; Election—Redemption—and Sanctification. Election saves nobody without Redemption. Heb. ix. 22. "Without shedding of blood is no remission." Nor can Election and Redemption, both together, save any human being old or young, without Sanctification. Salvation therefore, is the work of Father—Son—and Holy Ghost;—"And these Three are One,"—in essence, power, and eternity—in design and operation—but one love and one work directed to the three objects of their respective offices, viz: in Election—Redemption—and Sanctification. C.

From the Philadelphian.

"WHY WILL YE DIE?"

Natural death, which is a separation of soul and body, that is to continue until the resurrection, is inevitable. It would be absurd, therefore, to ask men why they will die a natural death, when such death is a matter of physical necessity. The question doubtless refers to that everlasting separation of the soul from God, and from all the happiness of heaven which is called spiritual and eternal death. Why will you perish, sinners? Why will you be damned? Why will you take up your endless abode in hell? No sinner who will finally be lost will be able to allege, as the reason of his perdition, that God compelled him to sin;—that God was either unable or unwilling to save him on gospel terms;—that no way of salvation was provided;—that unavoidable ignorance has destroyed him;—that he had not the requisite natural faculties for knowing God and obtaining salvation;—that he had no time for repentance;—that there was nothing lovely and desirable in true religion;—that there were no horrors of hell set before him;—that he was not required to repent and believe the gospel;—that the spirit of God did not strive with him;—and that his self-destruction was the result of inevitable necessity. The self-destroyed sinner will have no such *drop* of water in hell as this would be, to cool his tongue, could he *say any one* of these things with truth.

Why then will any sinner perish rom a land of Bibles, Sabbaths, and the glorious light of Christianity? If any such person shall finally be lost as multitudes have been, and will be, it will be owing to one, more, or all of the following reasons: viz. that he would not *consider his ways*, and attend to the things of his peace, when he might have done it;—that he was criminally ignorant of the nature, importance, and way of salvation by Christ;—that he wilfully neglected the Bible and the ordinary means of producing conviction, penitence and faith;—that he loved sin, and sinful worldly pleasures, more than God and all the happiness of heaven;—that he positively resisted the Holy Spirit, hardened his own heart, and seared his own conscience;—that he would not believe and come to Jesus Christ;—that he did not realize the truth concerning heaven and hell;—and finally that he was never willing to be the subject of a holy salvation, on the terms of the gospel.

How awful a thing is the destruction of one's own soul, and the sealing of his own damnation! "O Israel, thou hast destroyed thyself." "Ye will not come unto me that ye may have life;" and that is the all-comprehensive reason why ye will die.

The *terms* of salvation proposed in the gospel to free, intelligent, moral agents may be considered advantageously, without connecting them in the least with the doctrines of predestination, election, divine sovereignty, the nature of atonement, regenerating influence, and final preservation. These respect rather the divine agency, and God's glorification of himself, than our duty. If we comply with *the prescribed terms* of salvation we shall be saved; and should be saved wholly through the redemption by Christ and the renewing of the Holy Spirit, were we ignorant how God is just, wise, and sovereign in our salvation. If we repent, believe, call upon the name of the Lord, and come to Christ in the exercise of our free agency, God has promised to save, and will perform his promise. Now if we knew nothing of divine decrees, regeneration, and atonement, we should say and justly too, that man ought to obey the gospel;—that he might comply with the terms if he would; and if he did not, the blame and ruin would be attributable to himself. We should not under these circumstances imagine any impediment to lie in his way, except that which is found in his own morally evil disposition, character and conduct.

This, we affirm, is actually the case with every sinner; for the fact that God governs him as a free moral agent, does not render him the less free; and the less a real agent, who originates all his own actions. Neither his knowledge nor his ignorance of what God will do, in certain circumstances, and of the reasons why he will do it, can in the least affect his free agency and accountability. It is as true, now, that whosoever will, may come to Christ, as it could have been, had not God elected any to eternal life; determined to make them willing in a day of his power, and laid their iniquities on the Lamb of God. Let us sometimes, then, if it is necessary be ignorant for a time, of every thing but our *duty* and God's fidelity to his promises. Let us go to the Saviour of sinners; and then we shall no longer be scandalized at the truth, that all persons whom the Father hath *given him* shall come to him.

THE VALUE OF EDUCATION.

At a recent meeting of the friends of education, held at Utica N. Y. a gentleman related the following anecdote.

In December, 1807, Mr. Maynard was teaching school for a quarter in the town of Plainfield, Mass. One cold blustering morning, on entering his school-room, he observed a lad that he had not seen before, sitting on one of the benches. The lad soon made known his errand to Mr. M. He was fifteen years old; his parents lived seven miles distant; he wanted an education; and had come from home on foot that morning, to see if Mr. M. could help him to contrive how to obtain it.

"Mr. M. asked if he was acquainted with any one in that place. "No." "Do your parents know any person here?" "No." "Can your parents help you towards obtaining an education?" "No." "Have you any friends that can give you assistance?" "No" "Well how do you expect to obtain an education?" "I don't know, but thought I would come and see you." Mr. M. told him to stay that day, and he would see what could be done. He discovered that the boy was possessed of good sense, but no uncommon brilliancy, and he was particularly struck with the cool and resolute manner in which he undertook to conquer difficulties which would have intimidated common minds. In the course of the day, Mr. M. made provision for having him boarded through the winter in the family with himself, the lad paying for his board by his services, out of school. He gave himself diligently to study, in which he made good, but not rapid proficiency, improving every opportunity of reading and conversation for acquiring knowledge, and thus spent the winter.

"When Mr. M. left the place in the spring, he engaged a minister, who resided four miles from the boy's father, to hear his recitations; and the boy accordingly boarded at home and pursued his studies. It is unnecessary to pursue the narrative further. Mr. M. had never seen the lad since; but this was the early history of Rev. Jonas King, whose exertions in the cause of oriental learning and in alleviating the miseries of Greece, have endeared him alike to the scholar and the philanthropist, and shed a bright ray of glory on his native country."

The Quarterly Register contains the following letter from Mr. King, to the Sec. of the Am. Ed. Soc.

Tenos, (Greece,) 27th May, 1830.

Rev. and Dear Sir,

In the year 1816, as near as I recollect, just as I was about finishing my collegiate studies. I received from the American Education Society a donation of fifty dollars; and though it was not expected as I suppose, by the Society, that I should ever refund that sum and though, since the refunding system has been adopted, it is the custom of the Society as I am informed, with regard to that system to make exception in favor of missionaries, still I am happy to return the above-mentioned sum, with the interest, which by this time *nearly* equals the principal; and I therefore send you one hundred

dollars, which I wish you to accept as payment for the fifty dollars, which I received about fourteen years ago. It is not long since I have had it in my power to remit this sum, which I hope may be the means of aiding some one more worthy than myself.

With gratitude to the Society, and best wishes for its success, I am, Rev. and Dear Sir, your very sincere friend, and ob't humble servant,

JONAS KING.

Rev. E. Cornelius.

Selected, for the Calvinistic Magazine,

From the manuscript papers of the late Rev. Nathaniel Alexander.

A LECTURE.

ON PHIL. ii. 1—13.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God that worketh in you both to will and to do of his own good pleasure."

Should a traveller enter some vast empire for the purpose of acquainting himself with its customs, laws, and institutions, it would much facilitate his inquiries, if it presented some great central capital, where he might find the distinguishing features of the national character collected into a point, and subjected in the group to his inspection. It would save him, in a great measure, the labor of bringing together the scattered facts, and the perplexity of giving them the arrangement requisite to a correct and satisfactory estimate. Were I called upon to point out the passage in the volume of revelation, which would best bear such a relation to the whole;—where the fullest and distinctest view of its developements falls upon the eye in the smallest compass;—where the truth of God, thrown over the breadth of his communications, converges nearest to a point in its wholeness and its symmetry; I do not know that I could fix on any passage in preference to that to which I have called your attention. The Apostle is, indeed, inculcating a particular duty; and the scope of reference to the great

whole of Gospel truth, which he takes, is rather incidental to his main object, than the object itself. It would carry us into too wide a field for a single lecture, to attempt a detailed consideration of the doctrines which are touched at in the passage. I shall, therefore, content myself with an attempt to display, very briefly, the leading design of the Apostle, and the means he employs to arrive at it.

The particular duty which the Apostle is urging, is Christian unanimity. "That ye be like-minded, having the same love, being of one accord, of one mind." The words of the original might, perhaps be rendered so as to have less the appearance of tautology; —"That ye be unanimous, having the same love, being united in soul, intent on the one thing." The points of unanimity which are here inculcated upon christians seem to be, 1st. A union of affections as to the nature of them; 2d. A communion and reciprocation of them; and, 3rd. The having these pure and consolidated affections steadily directed to "the one thing," the glory of God in the salvation of their souls.

This unanimity he recommends by a reference to some of the grand practical principles of the Gospel, which he employs in the light of incentives to the discharge of the duty.

He first introduces Christ, by which name, he means here, as frequently in other places, to comprehend, not merely a reference to the person of the Redeemer, but his doctrines, of which his character, and the facts relating to his mission and work, constitute the substance. "If there be therefore any consolation in Christ, fulfil ye my joy, that ye be like-minded." The word Παραχλησις, here rendered consolation, may also signify exhortation, or encouragement. The propriety and force of the Apostle's appeal is then evident. The mission of the Saviour into the world was projected, and the whole scheme of redemption carried into execution, that in subordination to the glory of God "peace on earth, and good will toward men" might be promoted. It was directly opposed to the separating and disorganizing tendency of sin. It of course carries in it the spirit of exhortation to a union of feelings and interests. It does more. It furnishes a ground on which this unanimity may be cultivated even by the apostate family of man with complete and happy success. The barriers which the fall had interposed are removed. The curse of spiritual abandonment hangs no longer over us. The victory over sin is placed in our reach. In Christ there is not only the clearest and most impressive expression of our obligation to mutual love and co-operation; but there *is also* ample encouragement to engage in it. It is from this grand

t the Apostle draws his first incentive to unanimity among
s.

ɛt appeals to that taste or relish of soul which goes into the
of the saint. His argument is, that if we set any value on
ort which is had in loving God supremely, & our neighbor as
, we must cultivate unanimity. There is great force in this,
that is the fulfilling of the law, carries in the very spirit
a sameness of feelings, interests, and aims, among those
under its influence, as shuts out every reason for disunion
ention. Nothing of the comfort which it is fitted to give
found in strife and variance. "If there be any comfort
e ye like-minded." This is the second topic of incitement
e Apostle urges.

ird topic is the fellowship of the Spirit. It is the same
hich regenerates all who are born again. All Christians
is view brethren by birth in a sense infinitely higher and
learing than by natural birth. They are brought into our
a closer and more sacred connection than that which they
Adam. They enjoy also the sanctifying influence of the
irit in conversion. The same lively views, and gracious
are wrought in them. They all drink instruction, and
and joy, from the same copious effusions. The same word
:cy, and doctrine, and admonition is furnished to all whence
v nourishment to their growth in grace, and the knowledge
. And what can furnish a more powerful incentive to be
is than these considerations?

ie Apostle does not stop here. "If," he continues, "any
nd mercies." The tender regards and sympathies which
woven with the human constitution, were given with a
nt design, and may come in to the aid of the great moral
s of the Gospel on this point. Men have social affections.
otwithstanding the separating tendency of sin reigning in
rts, bind men in societies. How much more must they tend
appy result, where sin "is conquered, and has no more the
." The great resistance which they with so much diffi-
ercome, is now removed; if not entirely, yet in a great de-
Their influence is unrestrained, and they are permitted to
their full force. If, then, so much is effected by them
ll the strong and determined opposition of the heart, how
y operate in those bosoms where a new heart is formed,
ats in unison with them! The Apostle's appeal is in this
oper and forcible. Surely those who have imbibed the true
he *Gospel, who* experience that holy, expansive, and impar-

tial love which assimilates the character to that of Christ, and enjoys the communion of the same Spirit, must be destitute of the natural sympathies of humanity, not to be found in close, happy, and operative union.

But are there no means to be employed, are there no particular directions which can be given, by which this great object may be promoted? General principles may be admitted, they may probably be in some degree felt, and yet the result so naturally connected with them not be realized for want of information about the way of bringing them to bear on the conduct in relation to the desired end. The Apostle has not omitted what is necessary on this point. He has furnished the proper directions. "Let nothing be done," he says, "through strife or vain glory, but in lowliness of mind, let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." These directions are exceedingly plain, and nothing but a strong bias to the gratification of the selfish appetites and propensities, could give rise to any difficulty in the connexion. Every body knows that a contentious and a vain-glorious spirit is the very bane of society. This is true of it out of the connexions of religion; but religious association is particularly tender to the touch of such malignant dispositions. It cannot subsist where they are prevalent. On the contrary, meekness and a proper deference to our brethren is essential to it. The man that sets up his own interests, views and aims, and pursues them to the utter disregard of those of others, violates the bonds of christian society, and ranges himself on the side of disorder and confusion. Christians have a common cause to promote. They have, properly speaking, no separate interests. They are a band of brethren whose object is one, and whose characters are one. They are urged by every consideration of duty and feeling into the strictest combination of plans and efforts; and every thing that relates to them, their native character, the means of their elevation to the common privileges of the sons of God, and the terms on which they hold them, humble them together before the throne of God, and bring to a perfect level in respect of moral worthiness the richest and poorest, the most learned and most rude. The conduct, then, proposed by the Apostle, has nothing in it unreasonable, but is perfectly becoming, aside from the good it is calculated to produce in society.

He does not, however, content himself with furnishing only general maxims and directions. He is willing to point to an exemplification of the principles which he has laid down. "Let this mind *be in you*, which was also in Christ Jesus: who being in the form

of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." It is not my design to canvass the various criticisms to which these words have been subjected. It is sufficient to state that many of the most approved, and best qualified critics, are decidedly in favor of the common translation of the 6th verse: "Who, being in the form of God, thought it not robbery to be equal with God." It would also be giving too wide a scope to the present exercise, to enter upon the description of the important doctrines which are here brought into sight. It may suffice, to show how the Redeemer's condescension and humiliation exemplify the Apostle's precepts. This is happily little involved in the controversies about the passages, except that the Orthodox view of the matter, gives a strength and vividness of expression to Christ's example, which can consist with no other view of it.

Christ was in the form of God. He is God, and hence esteems it no robbery to claim equality with God: and in all the manifestations of himself previous to his assumption of humanity, he appears clothed in the majesty and glory of Deity. In creation, he spake, and it stood fast. Here was exhibited the grandeur of his power, and wisdom, and excellency. In giving the law, he dressed himself in the terrors of Godhead. He spake with the voice of authority; and claimed the love and reverence of all. But when the glory of the Godhead required the display of his compassion for the miserable race of men, and the time had arrived for this exhibition, he condescended to lay aside the dignity which belonged to him as God, and put on the humble garb of manhood. Not only so. He stooped to the most abject situation in life. He made himself of no reputation. He took upon him the form of a servant. He acted under a commission. He no longer stood forth to the view of the Universe as the supreme Lord of all, but as the sent of God—his servant, occupying a subordinate station, and working a subordinate work. He even humbled himself, and became obedient to death; not a common death, but that of an abject criminal, even the death of the cross. And if the Lord of glory did all this, how urgent is the motive to us, whose highest interests, whose dearest privileges are dependent on him, to follow at his command an example so truly disinterested, so full of love and beauty.

The example of Christ is not, however, introduced merely to point out the proper course of conduct, but to encourage us to undertake it, and animate us amid our difficulties, by the presentation

of reward. After the Apostle states the humiliation of Christ, he proceeds; "Wherefore, God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Here is afforded an example not merely of the conduct required, but of the reward connected with such conduct. Christ indeed differs from the believer, in as much as his is a merited reward, while the believer's will be a gracious reward. He never can have a legal claim to it; but it is not the less certain, nor the less animating on that account.

Here the Apostle, as it were closes his exhortation to unanimity, or rather pauses to give a general exhortation, founded on the same general principles as the more particular one he had been pressing—"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his good pleasure." Paul had preached at Philippi, and it was by the means of his ministry, that the church there was founded and builded up. He has therefore urged their affections for him as their spiritual father, as a strong incitement to the proper discharge of duty:—"Fulfil ye *my* joy, that ye be like-minded. I have labored among you. I have, as it were, begotten you in Christ. I feel the tenderest yearnings over you, as over my spiritual children. And will ye not gratify an affectionate and anxious father—one whose warmest solicitude is tremblingly alive to your best interests? Surely my presence must, on account of my labors and anxieties about you, be a powerful stimulant to you. But should my absence be a reason for less vigilance and activity, than you manifested when I was with you; seeing that, both in my presence and in my absence, it is God that worketh in you both to will and to do of his own good pleasure. You see it is God that has made your salvation possible, by sending his Son into the world to make atonement for your sins: it is he that imparts the new life to your souls by the gracious operation of his Spirit; and it is he that sent me to you, and surrounds you with all the motives and encouragements to duty which you have; how is it, then, that my labors for you furnish an incitement to diligence, and the workings of God for you do not furnish an infinitely stronger? He is always with you; his attentions to you are constant and uninterrupted; my absence, then, can make *no difference* in your obligation, and ought not to be a discourage-

ment to you." This, as it strikes me, is the true drift of the passage.

It would be easy to infer from this view of this connexion of Scripture, almost every doctrine and duty of any importance in the whole system of theology; but a few remarks which seem to run out of the subject most easily and naturally, must, at present, suffice.

1. The first I shall make regards the beautiful connexion that subsists between the announcements and the precepts of religion. The passage we have been considering is at once a proof and an illustration of this remark. No fact nor doctrine of the Bible is without its practical bearing; nor is there any duty inculcated which does not affect the enjoyments of mankind. Christianity is a system of truths, actions and blessings, of which every part is necessary to the perfection of the whole. When a truth is announced, it always lays the obligation to some duty, and furnishes the aliment of some enjoyment. In the same manner, every duty of Christianity carries in it a reference to some truth and correspondent blessing; and every Christian enjoyment is found in the train of truth and duty.

2. The second remark which I shall make stands closely allied to the first. It regards the folly of those teachers of Christianity who dwell exclusively, either on the abstract principles, the mere doings, or the feelings of religion. They fail in either case to copy the great Apostle of the Gentiles. He knew that the doctrines of the Gospel might be so preached and received, as to have no influence on the actions of mankind. He knew, too, that it was possible to inculcate the duties of religion, so as to leave their glorious connexions with the truths of it, out of sight. He was equally aware that the blessings of the Gospel might be brought into view, while the basis of truth and duty on which they rest lies hid. And he was aware that in each case no real good was likely to be effected. He therefore crowds all into the same view, and never suffers one to appear as disconnected from the others.

2. My third remark regards the expansive, impartial, and unselfish nature of true christian affection. It embraces all. It spreads itself into all the connexions of life. It does not set up a private interest in opposition to the general good. In acting itself out, it is restricted to no bounds but those of its opportunities to bless.

4. The fourth remark which the subject suggests, respects the contracted notion that many entertain about the disinterestedness of Christian affection. They conceive it to stand directly opposed to all regard to our own interests. The Apostle has quite a different view of it. He thinks it entirely consistent with an earnest and active attention to the salvation of our own souls, and the at-

tainment of eternal blessedness. We are especially charged with the interests of our own souls. Here we have opportunity to be beneficially engaged. And if we promote the happiness of a great community, by promoting the happiness of those individuals of it who fall within the sphere of our influence, there is no reason why our own happiness, which we have most at our disposal, may not be zealously promoted, in perfect consistence with the most disinterested regard to the happiness of the whole.

5. The last remark I shall venture, regards the difficulty many apprehend in reconciling the divine and human agency in the salvation of the soul. St. Paul apprehended no such difficulty; but urges the divine agency as the most cogent stimulant to human exertion; and he does it in perfect accordance with the common views of mankind in other connexions. The presence of some influential and actively engaged leader, becomes a motive to greater exertion in any society. Its members would be universally denounced as particularly deficient, if it had the encouragement afforded by such a leader, and, notwithstanding, prove dilatory and inactive. Surely, then, the consideration that God is engaged in the business of our salvation, ought to be a still more powerful and effective motive to activity. St. Paul thought so; and St. Paul thought and wrote under divine and infallible direction.

ORTHODOXY AND INFIDELITY.

We have, for a while past, been paying some attention to the sayings and doings of the New York infidels; and it strikes us as a curious and instructive fact, that the orthodox are either *doing*, or encouraging and helping others to do, every indisputably good thing about which the infidels are *talking*. For instance, there is the subject of universal education at public expense. This is just what the orthodox, wherever they have had sufficient influence, have provided for, in their system of common schools. By this, the majority, the "working men" of a school district, have it in their power to give their children as complete an education as they please, and compel the rich to bear their part of the expense, in proportion to their wealth. In those parts of the country where they have not been able to procure the adoption of this system, they are doing what they can to remedy the defect, by Sabbath Schools. It is calculated that in the States of Virginia and North Carolina, there are 166,000 children unprovided with schools, and a very large part of them, without any means of learning to read. Other regions are equally deficient. These, so far as the orthodox are able to bring it to pass by their personal labors or their influence, will be taught to read in Sabbath Schools. They are now making a special effort for that purpose. The infidels say, too, that the *Natural Sciences* should be taught to the whole mass of the people.

Well; here are our Lyceums, contrived, sustained and pushed on for that very purpose; and, in this plan, our orthodox men are, generally, very willing to do their part. "But," say the Infidels, "we need public seminaries, for the instruction of youth in the higher branches, which shall be accessible to the poor as well as the rich." Very well: there is the Manual Labour Academy at Germantown; the Oneida Institute; the Burr Seminary; a College of the Cumberland Presbyterians in Kentucky; and a seminary of the Methodists in Maine; and there shall be as many more as we can set up, in which any young man of decent morals, who is neither too proud nor too lazy to work, may earn his education as he goes along. There is, however, one important difference on this point, as on many others—the Infidels clamor because the State does not establish such institutions; the orthodox take out their pocket-books and establish them at their own expense. "But," say the infidels again, "all children ought to have equal food and clothing." Very well again: the orthodox are laboring to bring it about in the best possible manner,—by moral influence. They are endeavoring effectually to convince the rich of the utter folly and criminality of those principles which lead them to spend too much in this way; and to persuade the poor to give up those habits of intemperance, idleness, and other vices, which render them unable to do enough; and when poverty has any other origin than vice, none are more ready to feed the hungry and clothe the naked. In fine, the practical difference between the two classes on these subjects is this: the infidels *talk about* certain great and expensive operations, the practicability of which is doubtful at best, and are scolding because the State does not execute them; the orthodox, by the application of their own wealth and labor, and in modes which are known to be practicable, are doing the work. Infidel philanthropy wastes in boastful but fruitless speculations. Orthodox philanthropy goes to work and does what it can to ameliorate the condition of the human race.

Ver. Chron.

ESSAY ON FAITH,

AND REMARKS ON THE INTERNAL EVIDENCE FOR THE TRUTH OF REVEALED RELIGION;——BY THOMAS ERSKINE.

I am led to notice the works at the head of this article, from a desire to please those who love to think in accordance with well established names. For myself, I have very little veneration for mere names, and am not at all careful to frame my opinions upon any subject by the model of thought exhibited by grave and learned seniors. Every man ought to think for himself, especially upon the subject of religion. It is his duty, however, to deal softly with those who will not thus think, but follow, implicitly, the opinions of others.

The Feb. No. of the Calvinistic Magazine contains an essay on Faith; in which, the position is taken, that, "The first belief of *the Gospel with the heart is* the change of heart, or the regenera-

tion of man." I knew this position would startle many of our readers. I knew it would ruffle all those who maintain that God is the efficient cause of every thought and affection. I knew it would not meet the entire approbation of those who teach that moral character consists in something besides moral choice—and I knew that some who have my own views, might not at first acquiesce in my forms of expression. Knowing all this, I am not in the least surprised at the reception "Faith according to common sense" has met with. It is just what was expected; and what I was, and am prepared for. The article was not written hastily. I make no such door of retreat. Every thought, and almost every sentence, was thoroughly concocted and digested; and, saving a few errors of the press, the Essay is just what I intended it to be, and what I believe to be the truth.

This Essay on Faith, however, over the signature of Ross, has, doubtless, but very little of the authority of a name. All it asks is, to be tested by common sense and the Bible. But for the sake of those who would like better to test that article by some distinguished authority, I will give a number of extracts from Erskine's Essay on Faith, and his Remarks on the Internal Evidence for the truth of Revealed Religion. But who is Thomas Erskine? I answer, A lawyer of Edinburgh in Scotland. A lawyer! Yes, a lawyer. And be it remembered, that lawyers have more common sense than all other learned men besides. But why not, many will reply, give us the views of learned and venerable Divines?—Answer. Because none of these venerable divines have written any thing to compare with this treatise of the lawyer. Learned and venerable clergymen, however, have given their warmest recommendations to this Essay of Mr. Erskine. And, therefore, before I submit any quotations I will exhibit the opinions of some of the most distinguished Presbyterians, as to the merits of both the works I have mentioned.

The Christian Advocate, edited by Rev. Ashbel Green, D. D. one of the living fathers of our Church, and ORTHODOX most surely, thus speaks of Erskine's essay on Faith.

"We did not expect to be so soon gratified when a few months since, we noticed the former production (Internal Evidence) of this author, and expressed a wish that he might continue to publish his thoughts and inquiries on subjects of religion. The present little essay is marked by all those signatures of original thought, powerful statement, and fervent piety, which distinguished its predecessor. It is truly an excellent and edifying treatise; which we think no practical christian can read attentively without finding his mind enlightened, his heart warmed, and his whole soul animated with

love to God his Saviour. The book, indeed, requires close attention in the perusal. The author's manner is his own; and his main position that genuine faith essentially and entirely consists in "believing the right things"—in *really* believing them—will at first appear strange to some; but this strangeness will vanish as the author pursues and illustrates his subject. That subject is certainly one on which we are to look for no *novelties*; for it relates to the foundation of the hope and salvation of every sinner who has ever cherished the hope of the Gospel, or obtained the salvation which it proposes and promises. Yet there is a degree of novelty in the *manner* in which Mr. Erskine has stated and explained this fundamental doctrine.——Without intending to be understood as subscribing to every jot and tittle of this short essay, we do most earnestly recommend it to the careful perusal of our readers, as admirably calculated, both to impart instruction and to promote practical godliness." (Christian Advocate: Nov. 1823. p. 514, 515.)

In the Review of Erskine's Internal Evidence, which appears in the June No. 1823, of the Christian Advocate, p. 263, we find the following warm praise:

"It appears that five or six editions of this work have passed the Edinburgh press We are glad to find that a second impression is called for in Philadelphia, and that it is considerably enlarged from the fifth of Edinburgh. This book has already been noticed in the Presbyterian Magazine; but we willingly seize the opportunity offered by the publication of a new and improved edition, to recommend it in the most earnest manner to our readers. Every clergyman in our country ought, in our judgment, to possess this book, and to give it a careful and repeated perusal. Nor can it fail to gratify and profit readers of every description, who are capable of following close reasoning, and are prepared to receive the truth when they find it," &c. &c.

Such is the high encomium bestowed by the venerable Dr. Green upon the two works of Mr. Erskine. I find the following recommendations from other esteemed brethren in our church, attached to the "Internal Evidence."—From Dr. Janeway; "It is an admirable performamce." From Dr. Neil; "It is, in my judgment, a work of rare merit." From Dr. Skinner; "I have read with much pleasure, and rejoice that you propose to republish Mr. Erskine's valuable treatise on the internal evidence of Christianity," &c. Dr. Alexander says: "This is the production of a superior mind, on which the truths of Revelation seem to have operated effectually."

To close these attestations to the merits of Erskine, I will add the opinion of Rev. Samuel Doak, D. D. late President of Washington College, E. Ten.

I happened at the house of this aged servant of Christ soon after having read the Internal Evidence, and when it was almost unknown *in this country*. The work was lying upon the Doctor's

table. I was surprised to see it there, believing that my copy was the only one in the State. Dr. Doak was as much interested to learn that the work had been seen by me. "Ah! have you read this book?" said the good old man, with that energy of voice and manner so peculiar to himself. "I have just received it from Philadelphia, and thought nobody else about here had it. I am glad you have read it. It is a wonderful work. I have gone through it four times, and find new beauties with each perusal. I verily believe it is one of the best books written since the days of the Apostles." This remark was peculiarly striking and pleasing to me, because I had but recently made a profession of religion, and only a short time before read Erskine's book with indescribable delight: yet, as I had met with no person until that moment who had even heard of it, I knew not how my opinion would agree with that of this experienced Christian.

I will here relate the manner in which I became possessed of this little book; for it is one of those occurrences which evince how the life of man is made to turn upon incidents apparently the most trivial, and having the least seeming connection with his destiny.

When a thoughtless young man, I stepped into a book-store in the city of Richmond, Va. to buy some "new thing" ere my return to Tennessee. Amongst a pile of late publications, I picked up and purchased Moore's Lalla Rookh, Leigh Hunt's story of Rimini, —two very trifling poems—and Erskine's Remarks on the Internal Evidence for the truth of Revealed Religion! Lalla Rookh, and the story of Rimini, I read, of course, as soon as I reached home. Erskine lay neglected for two years. When awakened, as I humbly hope, by the Spirit of God, this book, one of the very few pious works in my library, was thought of, and read, I trust to my everlasting benefit. I have felt a kind of reverence for Erskine ever since; and have derived more theology from his writings, and Butler's Analogy, than all other human books. Erskine is, indeed, to me, eminently practical. He has a more powerful effect upon my feelings than Scott, Hannah Moor, Henry or Doddridge; and while some of my brethren have told me they have found his works dry and difficult to comprehend, I have often read them until I found myself in tears.

But it is time to submit to the reader the promised extracts. I will give them under the positions taken in "Faith according to common sense."

I. WHAT IS THE NATURE OF SAVING FAITH? In answer to this inquiry I have said: "It is in its *nature* the same state of the soul *with that* faith, or belief, we give every day, to any other subject *which reaches our heart.*"

What is Mr. Erskine's view of the nature of Gospel Faith?

"Let us," says he, "consider, how and to what extent, the introduction of colastic metaphysics into religion has obscured and perplexed the subject of th. Theological writers have distinguished and described different kinds faith, as speculative and practical,—historical, saving and realizing. It uld be of little consequence what names we gave to faith, or to any thing e, provided these names did not interfere with the distinctness of our ideas the things to which they are attached; but as we must be sensible that they very much interfere with these ideas, we ought to be on our guard against false impressions which may be received from an incorrect use of them.

"Is it not evident that this way of speaking (distinguishing faith into different nds) has a natural tendency to draw the attention away from *the thing to be lieved*, and to engage it in a fruitless examination of the *mental operation of lieving?* And yet is it not true, that we hear of more anxiety amongst reli-ous people, about their faith being of the right kind, than their believing the ht things? A sincere man, who has never questioned the Divine authority the scripture, and who can converse and reason well on its doctrines, yet ds perhaps that the state of his mind and the tenor of his life do not agree ith the scripture rule. He is very sensible that there is an error some where, it instead of suspecting that there is something in the very essentials of hristian doctrine which he has never yet understood thoroughly, the proba-lity is, that he and his advisers, if he ask advice, come to the conclusion at his faith is of a wrong *kind*, that it is speculative or historical, and not true ving faith. Of course this conclusion sends him not to the study of the Bible, it to the investigation of his own feelings, or rather of the laws of his own ind. He leaves that *truth* which God has revealed and blessed as the medi-ne of our natures, and bewilders himself in a metaphysical labyrinth.

"The Bible is throughout a practical book; and never in all the multitude cases which it sets before us for our instruction, does it suppose it possible r a man to be ignorant or in doubt whether he really believes or not. It eaks indeed of faith unfeigned, in opposition to a hypocritical pretence—and speaks of a dead faith when it denies the existence of faith altogether. We ny the existence of benevolence, argues the apostle, when fair words are given stead of good offices; even so we may deny the existence of faith when it oduces no fruit, and merely vents itself in professions,—in such a case faith is parted, it is no more, it is dead—there is a carcass to be sure to be seen, but e spirit is gone. In the place to which I am now referring, viz. the second apter of James, the writer gives another account of dead faith, which is very portant; it occurs in the 19th verse. This faith he calls dead, because it re-tes to an object which when taken *alone*, can produce no effect upon our inds. 'Thou believest that there is one God, thou doest well, the devils so believe and tremble.' Now the mere belief of the unity of the Godhead, owever important when connected with *other truths*; cannot of *itself* make a an either better or happier. What feeling or act is there which springs rectly from a belief of the unity of the Godhead? When connected with other ings it does produce effects; thus the devils connect it with a belief in the venging justice of God, and hence they tremble, because there is no other od, no other power to appeal to. Christians connect it with a belief in the ve of God through the Redeemer, and hence they have good hope, for none n pluck them out of his hands. But the abstract belief that there is one od, leads to nothing." (Pages 11, 12, 13, 14.)

"A *true* faith does not properly refer to the *mode* of believing, but to the *object* elieved. It means the belief of a *true* thing. As a correct memory does not fer to the process by which the impression is made but to the accurate presentation of the fact remembered. It means the remembrance of a thing it happened. When, after hearing a person relate incorrectly any history ith which we are acquainted, we say, 'he has a bad memory,' we mean erely that he has not remembered what happened. So when we say that a an has a *wrong belief* of a thing, we ought to mean merely that he does not be-ve the thing which really happened. The way to correct the memory is to work with the faculty itself independently of its object, but to attend

more minutely and carefully to that object. And this is the only way of correcting the belief too. Were a man, when endeavoring to recollect some circumstance which had escaped him, to direct his attention to the *act* of recollecting rather than to the *thing* to be remembered, he would infallibly fail in his purpose. In like manner, if he wishes to believe any thing, there can be no more successful way of thwarting his own wish, than by directing his attention to the mental operation of believing, instead of considering the *thing* to be believed, and the evidence of its truth.

"But is there no such thing as a wrong or false *way* of believing what is true? Are not the most important truths often believed without producing the slighest effect on the character? Do we not sometimes find men who are prepared to die as martyrs to the truth of a doctrine which never influenced a feeling of their hearts? Let us pick out two of our acquaintances, and let us question them separately as to their religious belief, concerning God and eternity, and their own duties and their own hopes; the answers which they give are in substance the same, and yet their paths in life are diametrically opposite, the life of the one is in harmony with the belief which he professes, the other's is not. They are both incapable of deceit; how then are we to account for this difference, except by supposing that there is a *right* and a *wrong way* of believing the *same thing*? This is certainly a very important question, and it seems to me capable of a very satisfactory solution. Although these two persons use similar language, and *appear* to believe the *same things*, yet in reality they *differ* essentially in the *subject-matter* of their belief. We are so much accustomed to satisfy ourselves with vague ideas on the subject of religion, that we are easily deceived by a *general resemblance* of statements with regard to it; and the word *faith* has been so much withdrawn from common use, and so much devoted to religious purposes, that it has very much lost its real import. ☞To have *faith* in a thing, to *believe* a thing, and to *understand* a thing AS A TRUTH, are expressions of the *same* import" (p. 21, 22, 23, 24.)

"The Gospel is a general name for an object which consists of several parts, and contains various appeals to the moral understanding of man. But this general *name* may cover a great many different impressions and beliefs; and yet there is but *one* impression that can be the correct representation of the object—all the rest must be false in a greater or less degree. And it is only the true impression that can be profitable to us. And what is that true impression? This is only another way of putting the question, what is the Gospel? for the *true impression* must be a correct representation of the Gospel in all its meaning. This is the important point; for if we really understand what the Gospel is, and understand it *as a truth*, we need not be very solicitous about the *mode* in which we believe it. What is the *intention* of the Gospel? Its intention is to renew the character of man after the likeness and will of God. It is to give happiness and holiness to the human heart; and this *intention* is *accomplished* by the revelation of the character of God in the work of redemption. This is evidently a *moral intention*, and the *object* presented to our view for the accomplishment of it is a *moral object*, even the character of God; the impression therefore on our minds must *correspond* to this object; that is to say, it must be a *moral impression*, otherwise we do not *understand* it, and therefore *cannot believe* it.——In order, then, to a full belief of the Gospel, there must be an *impression* or *conception* on our minds representing every moral quality, and every truth contained and embodied in the facts of the Gospel history; for the Gospel consists not in the facts, but in the *meaning* of the facts. We are not left to interpret the facts ourselves, but, along with the history of them, we have received the interpretation in the Word of God. It is there written, that 'God so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' In order to understand and believe this, it is not enough to believe that Jesus Christ died on the cross for sinners. We must receive impressions on our minds corresponding to the circumstances of our situation, which called for the interposition of Divine compassion, we are here described as *perishing*. We may have the general *idea* of perishing in our minds without fear or concern, and we may have the *idea of others* perishing without being much moved—but it is impossible that

man can be impressed with the fact of his being himself in a perishing state, under a just condemnation of eternal misery, without much fear and concern. If then the Gospel implies that we are in this condition—and if the value of the deliverance which it proclaims rests on the truth of its statements in this respect, we do not understand nor believe the Gospel, unless we have on our minds an impression corresponding to the fact that this condition is our deserved fate.

"We must also receive on our minds impressions corresponding to a deliverance from this state. This impression must be joy—for deliverance from misery means that which produces joy. If the Gospel contains tidings of deliverance for persons in our circumstances, we do not understand nor believe it unless there be in our minds the corresponding impression of joy.

"If this interposition on our half proceeded from holy love on the part of God, we cannot understand the nature of the Gospel, nor believe in that nature, unless we know both what holiness and love mean—and this we cannot know by mere description. We must have on our minds impressions corresponding to holiness and love, before we can believe in holy love. Had we no affections, the Gospel would be in vain proclaimed to us, because it is addressed to the affections, and without them we could not understand nor believe it.

"I cannot understand or believe in happiness, or misery, or moral qualities, except by means of the information which has been received through my affections.

"We cannot become acquainted with any thing, except by the impressions which it makes upon us. And these impressions are made on our different senses external and internal. As we know, and believe in the taste of a substance by our palate, and its colour by our eye, so we know and believe in the joyfulness of an event by the happiness which it produces in us, and the amiableness of an object, by the love or admiration which we feel for it. Where the external sense is awanting, or diseased, or dormant, the information which we ought to receive from it is deficient, and where the internal sense is dormant or weak, there is either no impression received or a deficient one. Our external senses come in contact with the *external form* of objects and actions, and our internal senses come in contact with their *spirit and meaning*. If we do not come in contact with the *whole*, we do not understand the *whole*: we receive only a partial impression, and that impression limits our *belief*.—A belief of the Gospel, then, comprehends, not only the impressions corresponding to the external facts of the history, but also the impressions which correspond to all the moral qualities and conditions therein attributed to God and man. If the Gospel was made known to us that it might conform our characters to the image of that God who is manifested in it, the perfection of our characters will depend on the perfection of the impression which we receive from the Gospel. And the perfection of that impression will depend on our coming in contact with every part of the gospel; and we only come in full contact with it, when those affections which are addressed by it, are really excited by it." (p. 45, 46, 47, 48, 49, 50, 51, 52.)

"It may appear to some that I have given rather a complex view of Faith. Some writers have thought that they simplified faith very much, by saying that it is *a mere assent to the truth of divine testimony*. I consider it to be *no more*; but then is it not obvious that its simplicity, or complexness, depends entirely on the nature of the testimony to which the assent is given? An assent cannot be given to any thing without receiving an impression corresponding to it in all respects; for the *meaning* of *belief* is just the *impression* made on the mind by the object presented to it. If the object be simple, the impression or belief will be simple; if the object be complex, the impression or belief will be complex also. Now as the Gospel addresses a variety of affections in the human mind, and manifests a variety of the divine attributes, it cannot in *one sense* be called very simple; at the same time, as the meaning is level to the simplest capacity—in this respect it may be called simple. It may be added, that as faith is the same *in itself*, whatever be its object, it may therefore be called simple; though when its object embraces a variety of subjects, it may, in consequence of *this*, be called complex." (p. 132, 133.)

From these long extracts, Mr. Erskine's view of the nature of faith may be *clearly understood*. And what is the sum of it?

Why, he denies the old distinctions of different kinds of Faith—he denies that there can be "a right and a wrong way of *believing* the *same* thing." He says: "A true faith means the belief of a true thing."—He teaches us that, "To have faith in a thing, to believe a thing, and to understand a thing as a *truth*, are expressions of the same import." He declares that "Faith is the same *in itself* whatever be its object." He instructs us that "Faith is a *mere assent* to the truth of Divine testimony." But then he gives us to understand that we can assent to the full meaning of the Gospel *only* when *our affections* are really excited by it: for "the Gospel is addressed to *our affections*, and without their excitement we *could not understand nor believe it.*" This is the amount of Mr. Erskine's view, and it is precisely what I have taught; viz. that "Faith in the Gospel is in its *nature* the same state of the soul with that faith, or belief, we give every day to any other subject *which reaches our heart.*"

It will be seen that in the discussion of the subject I have not advanced any other doctrine than is abundantly stated by Mr. Erskine.

Omitting the second position taken in "Faith according to Common Sense," viz. that *faith is the gift of God*, about which I presume there is no difficulty, I will briefly present Mr. Erskine's remarks upon the third question raised—

III. IS FAITH THE ACT OF MAN? My answer to this question is couched in the following words: "I have said it is the same thing in nature with our belief in any other subject *reaching the heart.* Such belief we know to be *our act.* Is the belief of a son in the kind word of his father his act? Surely. His *heart* is in it from the very *nature* of *such a belief;* this makes it a *voluntary act.* So it is in the faith which lays hold of the promise of God. 'With the heart man believeth unto righteousness.' (Rom. x.) It is no *spiritual substance*, but just the act of man." &c. (Cal. Mag. Vol. 5. p. 45.)

Mr, Erskine says,

"There is a great fallacy in supposing that faith is an *involuntary* act. The Bible speaks of faith as a duty, and unbelief as a sin. There are some who object to this language, and prefer calling faith a privilege; and truly it is an unspeakable privilege. But if 'he who believes not is condemned already, because he believeth not in the name of the only begotten Son of God,' surely unbelief is a *sin*, and it is our *duty* to avoid this sin. (John iii. 18. vi. 28, 29.) According to the Bible, then, faith is an *act of will*, for duty and sin imply the action of the will. (p. 6.)

Hear how he disposes of the notion that faith is a "holy principle."

"Is faith in the Gospel a holy principle? Is it a new faculty? I would answer this question by another. Is the *remembrance* of the atonement, a holy *principle* or a new faculty? Both the belief and the memory are here exercised *on a holy* thing, the impressions to which they belong are received from a holy

object, and that object has been presented to the heart by the Holy Spirit; but yet belief and memory are *natural exercises* of the mind, and are conversant with the things of earth as well as the things of heaven. Conscience gives us an idea of sin, and the idea of sin enables us in some measure, to form a conception of its opposite, holiness. The corruption of man does not consist in his acquiring wrong faculties; nor does the renewal of man consist in his having new faculties bestowed on him. His corruption consists in the *misdirection* of his faculties; and his *renewal* consists in their being directed to their proper object. Holiness consists in the *right direction* of the *thoughts* and *affections*, in a love for their proper objects, and a distaste for their wrong objects. Man in his depravity, has all the faculties which a child of God has in this life. And he has a *natural ability* to use these faculties as he will. The inability, therefore, of a polluted creature to receive an impression of holy love is not a *natural* inability; if he would, he could; his inability is *moral;* it lies in the opposition of his *will and affections*, and this is his crime. But whatever the cause of pollution may be, and whether the impossibility be natural or moral, a polluted heart cannot receive an impression of holy love. How, then, does the Gospel enter the heart; for are not all hearts polluted? Yes; but there is a Divine and Almighty Agent, who opens the eyes of the understanding, and prepares the affections to receive the truth, even the Holy Spirit, who takes of the things of Christ, and shows them unto the souls of men. And there is also a wonderful *adaptation* apparent in the Gospel itself to the *heart* of man in every condition. Its *first* address is to the very *elements* of our nature; and to that instinct which seems common to us and the inferior animals,—*self preservation*, and the *desire* of *happiness*." (p. 52, 53, 54.)

I hope these remarks of Mr. Erskine will be compared with the answer I give to the question, "Is faith the act of man?" But much more light will be thrown upon this subject from the quotations which will be given under the fourth question.

IV. Is FAITH REGENERATION OR THE CHANGE OF HEART? In the Cal. Magazine I answer this question in the affirmative. "Regeneration, (it is there said) is that moral act of man excited by the Holy Ghost, in which consists his conversion from the love of the world to the love of God. This is his *new nature*, or new heart. And this moral act is his first belief of the fundamental truths of the Gospel." (Cal. Mag. Vol. 5. p. 47.)

In arriving at this conclusion the train of thought pursued by me was this:—(1.) I denied a physical depravity and a physical regeneration—in other words, denied that sin was any thing else than a wrong direction—holiness any thing else than a right direction, which the soul takes by an act of will. (2.) I affirmed that *truth*, Gospel truth, had a natural tendency to change the heart of the sinner:—(3.) That truth was impressed upon the soul according to its own proper laws, or its natural influence, by the power, or excitement, of the Holy Spirit.—(4.) That this impression of the Gospel upon the heart was *Faith*, and necessarily the change of heart, or regeneration. Let us hear Mr. Erskine on these positions:—

(1.) *What is the sin or corruption of man; what is holiness?*

"The corruption of man consists in the *misdirection* of his faculties, and his *renewal consists in their being directed* to their *proper objects*. Holiness consists in

this right direction of the thoughts, and affections, in a love for their proper objects, and a distaste for their wrong objects." (p. 53.)

(2.) *Has the truth of the Gospel a natural tendency to change the heart of the sinner?*

"The objects of faith do not create faculties in the mind which had no previous existence there; but they call into *action*, and *direct*, and *strengthen* those which they *find there*. The greatest variety of colors presented to a blind man cannot give him sight; but if they are presented to a man who sees, they will exercise his sight, and give him power of discriminating their varieties, which is inconceivable to those who have not been trained to it. So an estimable object presented to a mind destitute of moral feelings cannot create esteem or love; but if the faculty be there, though in a weak and languid state from want of exercise, its proper object will in some measure excite and call it forth, and by exercise strengthen it.—The impression made by these objects may be at first very weak and imperfect; and such of necessity will be the belief of them; but by exercise, the faculties will gain their proper *bent*, and will increase in strength, and the faith which is attached to their impressions will keep pace with them. How can a feeling which has a wrong direction be turned into its proper channel, except by having a proper exciting object presented to it? We cannot alter the course of a feeling, without presenting to it some other object more attractive. The superior attraction of this object may not at first be felt, but it will produce some effect; it will act at least as a disturbing force; it will shake the supremacy of the former object, and prepare the way for its own more cordial reception upon the next occasion ———The more polluted and depraved a mind is, the less capable is it of understanding and believing the Gospel. And yet the Gospel was sent into the world that the polluted and depraved might be saved by the *faith of it*, both from the condemnation and the *power of sin*. And well is it fitted for their case. Even in the most polluted and the most depraved, there are feelings still remaining which, in the hour of sorrow and fear, may melt to the voice of kindness and compassion. There are in the store-house of Providence, events which will bring the stoutest heart to a stand, and force it to feel its weakness——and then the charge of guilt may refuse any longer to be despised, and the gracious invitations of an Almighty Father may not be disregarded. Besides, sin, though it *misdirects*, does not weaken SELF-LOVE. Anguish, and doubt, and fear, and sorrow, and pain, enter the sinner's soul; and to these feelings are the glad tidings of the Gospel addressed. All the parts of divine truth are linked together, so that if one part is received, there is a preparation of heart for the rest.——There are many entrances, through which the Spirit introduces his *powerful weapon*; some of them to human reason more likely than others, but where he works there is success; and without his influence the most probable means fail. We only know so much concerning the nature of that influence, as may humble us, and keep us in a continual state of dependance on Divine aid. We see thus far, however, concerning the *mode* in which it is applied, that God works upon our minds by the *operation of the truth* on those natural faculties which he has bestowed on us. The man who is continually exercising his faith in those truths which he knows, is daily becoming fitter to receive other truths, whilst the man whose affections are directed to wrong objects, is daily becoming less susceptible of impressions from right objects, and is thus becoming more and more hardened in unbelief. —(p. 64, 65, 67, 68, 69, 70.)———"A conviction of sin *naturally* prepares the way to receive, with eagerness, the good news of forgiveness. A conviction of the insufficiency of this world to give permanent happiness, is certainly a preparation of mind for entertaining a higher hope. In these cases the truth has been *partially* received already; and the affections exercised even by a fragment of the divine will, are prepared to receive impressions from other manifestations of it. (p. 78.)

"The Gospel is suited to man. He has *affections and principles* corresponding to every address contained in it, although, from corruption and habitual misdirection, they may be, to a great degree, unmoved by these addresses. There is, however, *no other* way of *regenerating* these misdirected affections but by *bringing them in contact* with their proper objects. There is no other resource;

we have *no other* means of operating on them. They *retain* to the *last* SOMEWHAT of their natural *susceptibility* of impressions from their proper objects, and therefore they ought to be assailed through these objects. And we have seen that the first address of the Gospel is to a principle which continues strong and vigorous in the midst of spiritual corruption and death—the instinctive desire of self-preservation and happiness. Whilst, therefore, it is vain to expect really clear views of Gospel truth in an unholy mind, it is equally hopeless to attempt the cultivation of holy affections in any other way than by exercising faith on the true character of God." (p. 87, 88.)

"We shall be saved from much perplexity and error in our inquiries into the nature and exercise of faith, by keeping in mind what is its design, or end. We are not commanded to believe merely for the sake of believing, or to show our ready submission to God; but because the objects which are revealed to us for our belief have a *natural tendency* to produce a most important and blessed *change* on our happiness and our characters. Every object believed by us operates on our characters according to its own nature. If, therefore, we have taken a wrong view of revelation, that wrong view will operate on us, and produce a bad effect on our characters. This shows the importance of a correct knowledge of the truth contained in Revelation. *A man's character is formed by what he believes.*" (p. 93, 94.)

"The moral necessity of evil is formed by the misdirection of the affections to improper objects, and it becomes stronger and stronger by every act in subordination to it. It is the mark of perdition upon the soul. But *how* is this fearful barrier to be broken down? By *no other means* is it possible but by bringing the *affections into contact* with the high and holy objects of eternity. This is the true philosopher's stone, which converts the iron fetters of sin into a golden chain of love, binding the heart to God and heaven. The most hardened sinner has yet some conscience left. He knows that all is not quite right, and hence he has occasional fears that all is not quite safe. This sense of sin, and these fears, if he allows them to operate on his mind, *would lead* him to the *Gospel*, and there would he find a cure." (p. 99, 100.)

The mistaken notion that the sinner hates *all truth* ALWAYS, and the more it is pressed upon him, is happily exposed by Mr. Erskine in the following illustration:

"A man whose stomach has been ruined by artificial and highly-exciting food, has no appetite for plain, wholesome nourishment; and yet the *only way* to recover his appetite, is to take the plain nourishment. This food has a natural suitableness to his appetite; and this appetite has a natural desire after such food, although that desire, from habitual misdirection, feels little excitement from it. As he takes the food, however, his appetite gets better, and as his appetite gets better he takes more food. Thus the food and the appetite act and react upon each other, till the man's health is restored. Even so a diseased soul has no appetite for the truths of the Gospel; and yet *nothing* but *that truth* can restore it to health. As the soul improves in health, its desire after its proper food increases; that medicinal food gives additional health to the spiritual system, and this additional health is accompanied by an increase of desire after truth. Clear views of God can exist only in minds whose affections are pure, and strong, and properly directed, and in perfect consistency with this, and as deeply rooted in the necessity of things, is the fact, that the affections can only be purified and strengthened, and rightly directed, by being brought in contact with the truth. Thus perfect faith supposes perfect sanctification, and perfect sanctification supposes perfect faith." (p. 88, 89.)

(3.) *"Is truth impressed upon the soul by the Holy Spirit according to its own natural influence?"*

"We see *thus far*, however, concerning the *mode* in which divine influence is applied, that God works upon our minds by the operation of the *truth* on those natural faculties which he has bestowed. p. 70.

"With regard to the mode of the operation of the Holy Spirit on the human mind, the *Bible says nothing*;—it simply testifies the fact. To this divine agent

we are directed to apply for the enlightening the eyes of the understanding, for strength in the inner man, and all the christian qualities. These effects are in other places of scripture referred to the influence of revealed truth itself. We are also told that the Spirit takes of the things relating to Christ, and presents them to the soul. We may gather from this, that the Spirit *never acts except through the medium of the Bible.* He uses them as instruments *naturally fitted for his work.* He does not produce the love of God except by the instrumentality of that divine truth which testifies of the moral excellency and kindness of God. He does not produce humility but through the medium of that truth which declares the strength and spirituality of the requirement of God's law. This doctrine, then, does not in the slightest degree invalidate the argument in favor of revelation which has been deduced from the natural connection between believing its doctrines and obeying its precepts. These doctrines would of themselves persuade and sanctify a spirit which was not by inclination opposed to their tendency. This divine agency does not excite feelings or emotions in the mind, independent of reason or an intelligible cause. The whole matter of the Bible is addressed to the reason, and its doctrines are intelligible causes of certain moral effects on the character of those who believe them. The Spirit of God brings these causes to *act upon the mind with their natural innate power.*— This influence, then, is quite different from that inspiration by which prophets were enabled to declare future events. It is an influence which can probably never be distinguished, in our consciousness, from the *innate influence,* or *argument,* or *motive.* A firm-minded man unused to the melting mood, may on a particular occasion be moved and excited by a tale of woe, far beyond his common state of feeling: his friends may wonder at an agitation so unusual; they may ask him how this story has effected him more than other stories of a similar nature; but he will not be able to give any other reason than what is contained in the distressing facts which he has been listening to. His greater susceptibility in this instance might have originated in some change in his bodily temperament; or from certain trains of thought which had previously been pressing through his mind. But these circumstances did not make the impression: they only made him more fit to receive the impression from an object which was naturally calculated to make it. The impression was entirely made *by the story,*—just as the impression upon wax is entirely made *by the seal,* although that may be required to fit it for the impression.

"I have used this illustration to show that the influence of the Spirit does not necessarily destroy, and is not necessarily independent of that natural relation of cause and effect which subsists between the doctrines taught and the moral character recommended by the Bible." (Inter. Evid. p. 115, 116, 117, 118.)

(4.) *Is the impression of truth, when brought in contact with the mind, as has been explained, Faith; and is this faith, in any of its exercises, the change of heart, or the regeneration of the soul?* After the extended extracts which I have given is it necessary for me to say that he answers both these questions in the affirmative? The whole book proves that this is his doctrine. Let me repeat some of his expressions, and give one or two not before quoted. He says:

"Where there are no moral impressions on the mind, there can be no belief on moral subjects; and according to the degree of the impression is the measure of the belief: for, in fact, the impression is the belief, and the belief is the impression." [p. 39.] "A belief of the Gospel, then, comprehends, not only the impressions corresponding to the external facts of the history, but also the impressions which correspond to all the moral qualities and conditions therein attributed to God and man. If the Gospel was made known to us that it might conform our characters to the image of that God who is manifested in it, the perfection of our characters will depend on the perfection of the impression [faith] which we receive from the Gospel. And the perfection of that impression [faith] will depend on our coming in contact with every part of the Gospel, and we only come in full contact with it, when those affections, which are addressed by it, are really excited by it." [p. 51, 52.]

"Sinners can never love God by merely trying to love him, nor can they hate sin by merely trying to hate it. The *belief* of the love of God to sinners—and of the evil of sin— as manifested in the cross of Christ, can alone accomplish this change within them." [p. 11.] "There is no other way of *regenerating* the misdirected affections, but by bringing them in contact with their proper objects. There is no other resource—we have no other means of operating on them." [p. 87.] "☞The *object* presented to our *faith* in the Gospel, is the character of God manifested in Jesus Christ, as the just God, and yet the Saviour. It is the remission of sins through the blood of atonement shed for us by love unutterable. It is God in our nature, standing on our behalf as our Brother and Representative, bearing the punishment which we had deserved; satisfying the law which we had broken; and on the ground of this finished work, proclaiming sin forgiven, and inviting the chief and the most wretched of sinners to become a happy child of God forever and ever. This OBJECT is presented to our BELIEF that it may STAMP ON OUR SOULS ITS OWN IMAGE—THE LIKENESS OF GOD." [p. 125, 126.] "It is quite reasonable, surely, in a moral point of view, that justification should be connected with *faith* in the divine testimony, seeing that faith is intelligibly connected, by the *very constitution of nature*, with a *restoration* to that *spiritual character*, which can alone fit for communion with God, or the happiness of heaven" (p. 139.)

Before I notice Mr. Erskine's opinion under the last question stated in "Faith according to common sense," I will give one extract from him to shew his view of repentance.

"The *command* to 'repent and believe,' means nothing more than that we should change our former views for those which the Gospel presents to us. Repentance means a change of mind, and therefore it necessarily accompanies a new belief. When we take *new* views, we *must* make a change, *we must* leave our *old* ones. We may say, 'arise and depart,' though we know that the person cannot depart without arising. But the *real sorrow of heart*, on account of sin, can arise *only* from the sense of the amazing contrast between the subduing and overwhelming mercy of God and our unworthiness. It is *when* we look on Him whom we have pierced, that we mourn truly; and it is *when* we know that God is pacified towards us for all that we have done, that we remember and are confounded. Our hearts can never loathe sin for *its own sake*, UNTIL we see it connected with the blood of Him who loved us and gave himself for us." [p. 116, 117.] [Cal. Mag. Vol. V. p. 54. "And now he is prepared," &c.]

V. WHAT IS THE TRUTH EMBRACED BY THE HEART IN THE MOMENT OF THE CHANGE, OR REGENERATION?

In reply to this question I commenced by saying, that, "The *cardinal* truth believed when the heart is changed is this—Man, a sinner, ready to perish—God, holy, yet merciful, able, and willing to save the penitent. This is the elementary fact of the Gospel." (Cal. Mag. Vol. V. p. 55.) After showing that this primary truth might be understood and believed, and was understood and believed without any proper appreciation of the death of Christ, by THOSE who lived under the old dispensation, I stated that the truth believed by us was *that* contained in the glorious words of John: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," &c. (Cal. Mag. Vol. V. p. 57, 58.) Let us hear Mr. Erskine:—

"The truths which *must* be received, with respect to man, are his guilt and helplessness; and with respect to God, are his holiness and his mercy. The man who believes in these truths, perhaps has not the joy of the Gospel, but he believes in the elements of the Gospel; and when his affections are exercised by them, they are exercised in conformity with the spirit of the Gospel." [p. 80.]

"The object presented to our faith in the *Gospel* (using the word *Gospel* in the restricted sense as exhibiting the way of salvation

through Jesus Christ) Mr. Erskine presents to us, in that beautiful passage already quoted; but I give it again:

"The object presented to our faith in the Gospel is the character of God manifested in Jesus Christ, as the just God, yet the Saviour. It is the remission of sins through the blood of atonement shed for us by love unutterable. It is God in our nature standing on our behalf as our elder Brother and Representative, bearing the punishment which we had deserved, satisfying the law which we had broken, and on the ground of this finished work, proclaiming sin forgiven, and inviting the chief and the most wretched of sinners to become a happy child of God forever and ever. This object is presented to our *belief*, that it may stamp on our souls its own image—the likeness of God." [p. 126.]

I will close these extracts by one, which I pray may be written in letters of light upon the heart of every one who reads these pages. It is upon the subject of man's ability *by nature* to comply with the requirements of the Bible.

"We take a wrong view of the Gospel if we suppose, that any moral *qualifications* whatever are required on our part, to *fit* us for believing on Christ unto salvation. No one will ask supply without a sense of need; that is not a necessary qualification, but an exciting cause. A man will not ask for food unless he feels hungry; but he *has full liberty* to ask it without feeling hungry. So also no one will look to Christ for happiness, unless he is in some degree sensible of wretchedness; nor for pardon, unless he is in some degree convinced of his guilt; but these are only *exciting causes*, not *qualifications*. In the same way, no one will come without the teaching and leading of the Holy Spirit; but this is not a *necessary qualification* either, but only an *exciting cause*. That is to say, no one is commanded to delay believing on Christ, until he is influenced by the Spirit; on the contrary, the command to repent and believe the Gospel is universal; which *proves* that it is in the *natural power* of all men to do so, and that their inability is a *moral*, and therefore a criminal inability. The *ground* on which pardon is proclaimed through Christ is a thing independent altogether of our believing in it, because it is firm and sufficient in itself, whether we believe in it or not. The sentence has been already executed on the surety, and the prison-door has been thrown open; but if we refuse to come out, we exclude ourselves from the benefit of it. The Sun of Mercy is risen with healing in his beams, but if we will not open our eyes, we may not know that he is risen. As soon, however, as we open our eyes, we know that it is light; and as soon as we understand and believe the Gospel, we know that we are pardoned. Such is the nature of this revelation that he who is taught its true glory must be convinced that God had never unfolded it, had he not designed to save all who come to the knowledge of it." [p. 114, 115.]

The amount, then, of what Mr. Erskine has taught and I have written, is the same, and it is this:—The Gospel is not merely a true representation of the nature, character, and conduct of God; and a true exhibition of the nature, character, condition, and destiny of man; but *these truths* are so wonderfully adapted to man, that the *belief* of them *constitutes* his *change of character*. They appeal to every part of his nature, and have an inherent tendency to impress themselves upon his soul. But man misdirects all the faculties of his mind; voluntarily gives them to the world; *therefore* he hates the holy God who frowns upon him; *therefore* he will not listen to the Gospel, which he knows rebukes his sins, and requires him to surrender them; *therefore* the influence of the Holy Spirit is necessary. Necessary to do what? To regenerate man in the elementary constitution of his soul, by his naked physical touch to *qualify* him to believe the Gospel? No. But to do the following things—To prepare the mind to attend to the Gospel:—This he ordinarily does by *causing* some of the innumerable circumstances of life to impress

the sinner with the necessity of attending to his soul; then to bring the truths of the Gospel in the order best adapted to his peculiar case before the sinner, and causing him, in accordance with the innate laws of mind, and of truth, to *believe*. Beginning with those truths which are adapted to his natural desire after happiness, the Holy Spirit goes on inducing the sinner to believe the other parts of the Gospel, one after another, until he impresses upon him those controuling truths which exhibit his guilt, and helplessness, and danger, *in connection* with the holiness and mercy of God, in Jesus Christ. The belief of this truth with the heart is *faith unto salvation*. It is *faith unto salvation*, because *then*, in *that moment*, man surrenders the world, and gives his heart to God. And this *act of will*, which he performs through the excitement of the Holy Spirit, is his regeneration.

The idea of physical regeneration, or, that a naked influence of the Spirit must change the very essential nature of man before he can *believe* savingly, goes upon the mistaken supposition that there is *something* in his opposition to God radically different from his disinclination or opposition to any other duty. And this fallacy runs through much of the philosophy of theology. But there is no deficiency in and between the opposition of the heart to God, and the opposition of the heart to other duties. That I may not be supposed to advance *this idea*, too, without any authority, I will quote Dr. Dwight. He tells us: "A child is equally unable to obey a parent, against whom his *will* is as much opposed, as to obey God. This inability of children to obey their parents, does not, indeed, commonly last through life. But *while* it lasts, the child can *no more* obey his parent than his Maker. In both cases, his inability is, I apprehend, of *exactly the same nature*; sometimes, also, it continues while he lives. In such cases it is in *all respects* the *same*; *equally* obstinate, *equally* enduring, *equally* preventing him from doing his duty. If, in this case, his filial duty be urged upon him in its religious nature, as required by the Law of God; his *opposition* to perform his duty to God and his parent, will be found *exactly coincident;* to be the *same indivisible thing*, and to be regarded with the *same* obduracy of heart." (Sermon 123.) This writer defines the inability of man to consist in moral disinclination.—"Those who *cannot* come to Christ, therefore, are those who *will not.*" (Sermon 123.) If, then, the inability of the rebellious son, and the inability of the sinner are exactly of the *same nature*, then, they are overcome by an *influence* the *same in nature*. This seems to me to follow irresistibly. Now the rebellion of the son is overcome by the influence of the truth according to the laws of moral suasion. In this way *he* is changed from the enemy to the friend of his father. There is no physical regeneration in *his* case, none, therefore, is necessary in the case of the sinner. Why then is the Divine Spirit necessary at all? I answer. as before,—*To give truth its highest persuasive power.* The *degree* of the sinner's obduracy requires the excitement of the Spirit, not the *nature* of his depravity; for, no matter how strong the opposition of the heart to God may be, it never becomes any thing else than "moral disinclination," and *therefore never can be* met with any thing else than that kind of

influence which is its appropriate and only counteracting power; viz. the *moral influence* of *truth*. This influence is utterly unavailing in the hands of man, to convert his fellow-sinner, because of the *strength* of the sinner's aversion to God; but the Holy Ghost, when He takes the hammer, the sword, and the fire, can break the rock in pieces.

Poetry, like music, softens the feelings: and unpleasant truth in gentle numbers falls less harshly upon the ear than when uttered in plain prose. Allow me then, dear brethren,—you who have not listened delighted to "Faith according to common sense,"—to close this long interview, and bid you adieu, for the present, in the words of Robert Pollok, the Presbyterian Preacher, and Poet—the immortal author of the "Course of Time."

"Faith was bewildered much by men who meant
To make it clear, so simple in itself,
A thought so rudimental and so plain,
That none by comment could it plainer make.
All faith was one. In OBJECT, not in *kind*,
The difference lay. The faith that saved a soul,
And that which in the common truth believed,
In *essence* were the *same*. Hear, then, what faith.
True christian faith, which brought salvation, was:
Belief in *all* that God revealed to men;
Observe, in *all* that God revealed to men,
In *all* he promised, threatened, commanded, said,
Without exception and without a doubt.
Who thus believed, being by the Spirit touched,
As naturally the fruits of faith produced,
Truth, temperance, meekness, holiness and love,
As human eye from darkness sought the light.
How could he else? If he who had firm faith
The morrow's sun should rise, ordered affairs
Accordingly; if he, who had firm faith
That spring and summer and autumnal days
Should pass away, and winter really come,
Prepared accordingly; if he, who saw
A bolt of death approaching turned aside
And let it pass;—as surely did the man,
Who verily believed the word of God,
Though erring whiles, its general laws obey,
Turn back from hell, and take the way to heaven."

I close as I began. "Faith according to common sense," was not written hastily. It is the result of my reflections for years: and to say I am without a doubt of its containing the truth, would not express the whole state of my mind. *It is the view of faith which must and will prevail.* I know, too, that I am not alone. Some of the most talented, useful, and pious men in the ministry of my own denomination and sister orthodox churches, believe substantially with me. But I appeal on compulsion to such support. I rely upon common sense and the word of God.

FREDERICK AUGUSTUS ROSS.

P. S. As I intend to write the Second Part of "Faith according to common sense" as carefully as the First, it will not appear for some time.

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nestly contend for the faith which was once delivered unto the saints."

. 6. JUNE, 1831. VOL. V

For the Calvinistic Magazine.

DR. CLARKE'S COMMENTARIES.

ı what an unamiable light, does cherished prejudice present to view, a *commentator* on the sacred volume. When we open xposition of the Bible, we have a right to expect in the writer, *lour*, *fairness*, and *impartiality*, characterizing his remarks, the exhibitions of a mind anxious, not for the support of a fa- te system, but, to develop the simple truth as it is in Jesus, he safety and comfort of the reader. But a commentator, who ays a stronger desire to support a particular *creed*, than to edify church, and descends to the most miserable shifts, and palpa- inconsistencies to accomplish his purpose, places himself in no enviable and amiable attitude before the christian public. lets himself down from the high character of an Expositor of Bible, to the disgusting one of a prejudiced Polemic.

hese reflections were suggested by reading the remarks of *Dr. m Clarke*, relative to the death of *Judas*, *Absalom*, and *Solo-*

he humanity of the commentator induces him to hope, at t, that the former two found mercy from God, in their dying ients. But of the *latter*, he can find *no* ground of hope; nay, *ositively* decides, there *is no hope* in his case; and while every g is collected from a conjecture, and from the dictates of *natu- feeling*, to found a hope upon, of the salvation of Absalom and udas; Solomon is sent to perdition without one effort of the ical critic to save him.

f *Judas* he says, "The utmost that can be said for the case of Ju- is this, he committed a heinous act of sin and ingratitude; but epented and did what he could to undo his wicked act. He had mitted the 'sin unto death,' that is, a sin that involves the death ıe body: but who can say, (if mercy was offered to Christ's mur- rs, and the Gospel was first to be preached at Jerusalem, that e very murderers *might* have the first offer of salvation thro' him

whom they had pierced,) the same mercy could not be extended to wretched Judas? I contend, that the *Chief Priests*, &c. who instigated Judas to deliver up his master—and who crucified him—and who crucified him too as a malefactor, having at the same time the most indubitable evidence of his innocence, were *worse men*, than Judas Iscariot himself; and that if mercy was extended to those, the wretched penitent traitor did not die out of the reach of the yearning of its bowels. And I contend further, that there is no positive evidence of the final damnation of Judas in the sacred text." (See notes on 1st chapter of Acts.)

Of *Absalom* he says, "Is there no hope for the soul of this profligate young man? He died in his iniquities, but is it not possible that he implored the mercy of his maker while he hung in the tree? And is it not possible that the mercy of God was extended to him? And was not that suspension a respite to the end, that he might have time to deprecate the wrath of divine justice? This is at least a *charitable conjecture;* and humanity will delight in such a case to lay hold even on *possibilities.* If there be any room for hope in such a death, who that knows the worth of an immortal soul, would not wish to indulge in it?" (See notes on the 18th chapter of II. Samuel.)

But of *Solomon* he says, "There seems every evidence that he died in his sins. His crimes was greatly aggravated—he forsook the Lord who had appeared unto him twice—his wives turned his heart in his old age: There is not a single testimony in the Old or New Testament, that intimates he died in a safe state. That awful demonstration of divine justice stands point blank in the way of all contrary suppositions, 'If thou forsake the Lord thy God, he will cast thee off forever.' He *did* forsake the Lord, and he forsook him in his very last days, and there is no evidence that he ever again clave to him."

The critic's reflections respecting the latter end of Judas and Absalom, certainly evince great humanity and benevolence. But one would think that there were at least as many palliating circumstances in the case of Solomon, as in those of Absalom and Judas. Why then this total absence of the exercise of charity and benevolence towards Solomon? Was *his* guilt of a deeper hue, than that of him who wantonly *murdered* his brother—*defiled* his father's wives in the sight of all Israel—who was a traitor to his *king* and *country*, and sought with the most cold blooded malignity, the life of the "Lord's anointed," his own father, until by the manifest judgment of God, he was literally hung? Were his crimes of greater aggravation than those of him who under the mask of friendship, betrayed his master with a kiss, "for thirty pieces of silver," and then if we may credit the plain testimony of the word of God, went out and "hanged himself?"

We would not pretend to extenuate the crime of Solomon, much *less dare to* pronounce upon his eternal state, or upon that of Judas

or Absalom. But it is only asked why Dr. C. should exercise so much less charity towards the former, than the latter? Why he is so reluctant to hazard at least the same "charitable conjecture," in the one case, as in the other, and allow his "humanity to delight in such a case—to lay hold even on *possibilities*?" "If there be any room for hope in such a death" as Absalom's—why does not the Doctor, who seems to "know the worth of an immortal soul, wish to indulge in it?"

The secret, he betrays in his concluding remarks on the character and death of the wise man. And it is this: "*That unconditional final perseverance may find little support in the case of Solomon.* The critic admits that "*he was once most incontrovertibly in grace*; but asserts *positively*, "He *lost* that grace and sinned most grievously against God:—he was found in this state in his old age:—he died, as far as the scripture informs us, without repentance. Even the doubtfulness in which the bare letter of the scripture leaves this man, is a blast of lightning to the Syren song, "once in grace, and still in grace—once a child, and a child forever." Alas! whither have fled the Doctor's feelings of humanity and benevolence? A few pages preceding the above quotation, he is delighted to dwell on the *possibility* of the salvation of the most "profligate Absalom." The mantle of his charity could cover over all his "follies and his faults." But Solomon, once confessedly a child of God—Solomon who under the inspiration of the Holy Ghost, penned the inimitable "Proverbs" that bear his name, the book of "Ecclesiastes," and the "Song of songs—finished in the very highest style of beauty and elegance; all of which will delight and edify the church of God, to the end of time.—Solomon, the divinely authorized builder of the Temple, and proverbially the wisest man that ever lived, Dr. C. to support his favorite sentiment of *falling from grace*, declares *positively*, to have died in his sins, and "Ergo"—has gone down to hell—whilst Judas, who is pronounced by Christ, a "devil," the son of perdition," and of whom it was said with awful emphasis, "good were it for that man if he had never been born"—who was a vile traitor to his Lord, and "hung himself," and "went to his own place," finds favor in the critic's eyes, and was *probably*, or at least *possibly* saved!

Now it seems to me, that this is an argument in support of the doctrine of "falling from grace," "far fetched and little worth;" especially as its whole force and conclusiveness, rest on an assumption, which neither Dr. Clarke, or any other man has a right to make: viz. "That Solomon was lost"—an argument which was not expected *from one, whose mantle of liberality* was broad enough to cover the

derelictions of Lot and his daughters, the woman of Samaria, and the woman that was a sinner, and even the heaven daring crimes of Absalom and Judas. VERITAS.

THE HISTORY AND CHARACTER OF BALAAM.

A SERMON.

By REV. S. G. WARD.

II. Pet. ii. 15.—Balaam the son of Bosor, who loved the wages of unrighteousness."

Few subjects are more interesting or more instructive than Biography;—hence those masterly biographical sketches which are scattered through the sacred pages, are entitled to a liberal share of attention. We shall consider at this time one of the most extraordinary characters presented to us in the pages of all history, sacred or profane—the character of Balaam the soothsayer. The sacred volume gives us but a short account of this singular personage;—enough to *excite* our *attention*, and, if we are wise, to *instruct* our *hearts*; but not enough to satisfy our curiosity. He was an inhabitant of Pethor, a small city of Mesopotamia, east of "*the river*," as it was called by way of eminence; that is, of the great river Euphrates. And it is evident that he was a man of distinguished talents, and of high consideration. Of the former we can receive no higher proof than his prophecy which we have on record, and which, for greatness of thought and eloquence of expression, is hardly surpassed by any thing even in this wonderful book, which far surpasses in these respects all other books. And of the latter we need no higher evidence than the pains which the king of Moab took to obtain him, and the importance he attached to his curse or his blessing. "I wot," [know] said he, "that he whom thou blessest is blessed, and he whom thou cursest is cursed." But these rare talents were united to singular depravity of heart; for "*He loved the wages of unrighteousness;*" and therefore taught Balak to cast a stumbling-block before the children of Israel, by seducing them to the commission of the foulest crimes. The Israelites, after a long and painful journey of forty years, were now within view of the Land of Promise, and pitched their tents in the plains of Moab, on the east side of Jordan, opposite to Jericho. These were called the plains of Moab, not that they were then a part of the king of *Moab's dominions*, but that they once belonged to the Moabites,

from whom they had been wrested by Sihon, king of the Amorites.

But the Israelites were expressly commanded by God not to take any part of the land of Moab, as the Lord had before given it to the children of Lot for a possession. But the king of Moab, not *knowing* perhaps, or more probably, not *believing* this, was extremely terrified because of the children of Israel. His expressions of terror are very strong; for so it is, that fear magnifies every danger. "Now shall this people lick up all that are round about us, as the ox licketh up the grass in the field." But nothing is so improvident as fear;—it is even the mark of an ignoble, degenerate mind. The man who truly fears God, fears nothing else. "The wicked flee," says Solomon, "when no man pursueth, but the righteous are as bold as a lion." The king of Moab, instead of courting the friendship of this formidable people, and making a league of amity with them, as would have been most *politic*, and as, considering their relationship, being descended, and at no remote period, from one common ancestor, would have beeen most natural; or boldly meeting them in the field, which would have been at least magnanimous, resorted to the meanest of all arts—*the art of necromancy.*

I will here remark, that the custom of solemnly devoting by a religious ceremony their enemies to destruction, before going to war with them, prevailed very universally among the nations of antiquity. Hence we find Goliah cursing David by his gods—nay, the poor deluded heathen would sometimes attempt to bribe the gods of their enemies to desert their cause, by promises of more splendid temples and costlier sacrifices. Balak, therefore, immediately sends an embassy to Balaam the soothsayer, with this message: "Behold there is a people come out from Egypt: behold they cover the face of the earth, and they abide over against me;—come, I pray thee, curse me them, for they are too mighty for me:—peradventure I shall prevail, that we may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed." This flattering message, and from a king, must have been peculiarly gratifying to one of Balaam's disposition and character—to one whom the god of this world had blinded. Yet, when the message was delivered, he affects to deliberate. "Lodge here this night," said he, "and I will bring you word again as the Lord shall speak to me." "And God came to Balaam and said, what men are these with thee? Balaam answers, the king of Moab hath sent unto me, saying, behold there is a people come out from Egypt who cover the face of t e earth, and they abide over against me: *come, now, curse me* them. And God said to Balaam, thou

shalt not go with them—thou shalt not curse the people, for they are blessed!" The command was *peremptory*, and the prohibition *positive*,—yet mark how it is softened in the mouth of Balaam! "And Balaam rose up in the morning, and said to the princes of Moab, The Lord refuseth to give me leave to go with you." Instead of cutting off at once, as he ought to have done, all hopes of compliance by a faithful recital of the word of God, he delivered the message of the Lord deceitfully; and thereby courted another suit to him, which was soon made: for Balak being simply told—"Balaam refuseth to come"—sent a still more honorable embassy, with this pressing entreaty: "Let nothing, I pray thee, hinder thee from coming unto me, for I will promote thee to very great honor, and will do whatever thou sayest—come, therefore, curse me this people." Balaam replies, "If the king of Moab would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." How noble and pious the sentiment!—yet, all this while he *sighed* for the wages of unrighteousness. Indeed, we shall find throughout his history, the most palpable contradictions—his sentiments and conduct are ever diametrically opposed—his head and his heart are at perpetual war with each other—he *talks* like an angel, and *acts* like a devil.

Such a strange, inconsistent creature, is an enlightened wicked man! He knows the right, and approves it—yet pursues the wrong! But to proceed with the story of Balaam.—

After requesting the messengers to remain with him that night, that he might know what the Lord would say more to him—as if the unchangeable Jehovah would change his purpose! God came to him and said: "If the men come to call thee, rise up and go with them—but yet the word that I shall say, that shalt thou speak." Balaam no doubt now thought that by perseverance he had carried his point; and truly his perseverance was worthy of a better cause: for so it is with wicked men—to do evil they are zealous and in earnest; but to do good they have no heart, and are of all things afraid of being too forward. "And Balaam rose up in the morning" —without waiting, it seems, to be called—"and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went:"—and justly, for he went with a bad intent.—God therefore deemed it proper to give him such an admonition by the way, as would effectually deter him from disobedience. He sent his angel to withstand him; and the ass saw the angel, and turned out of the way three times, for which Balaam cruelly beat her; *for an unmerciful* man is unmerciful to his beast; and "many a crime deemed innocent on earth, is registered in heaven: among this

number is cruelty to animals." God "hates the hardness of a Balaam's heart; and prophet as he was, he might not beat the beast on which he rode without rebuke!" At length the Lord miraculously loosed the tongue of the dumb ass, who, speaking with a man's voice, forbade the madness of the prophet. And though shallow witlings may sneer at this—and what is there that they do not sneer at—we know that all things are easy with God; he can perfect praise out of the mouth of babes and sucklings; and even turn the dumb brutes into monitors. The Lord at last opened the eyes of Balaam, that he might see who it was that withstood him in his sin. Balaam saw the angel of the Lord, standing in the way, with the sword drawn in his hand, and he bowed himself, and fell prostrate on the earth. The angel said: "Wherefore hast thou smitten thine ass these three times?—Behold, I went out to withstand thee, because thy way is perverse before me." Balaam replies, "I have sinned, for I knew not that thou stoodest in the way against me: now, therefore, if it displease thee, I will get me back again." *If it displease thee!*—Could he doubt that it was displeasing to the Lord, when he had expressly declared that his way was *perverse* before him? But his conduct is all explained when we know that he loved the wages of unrighteousness—that he was perfectly selfish—regarded his own interest solely, and had no regard to the glory of God, or to his duty, except only so far as he was influenced by fear. Upon this principle, therefore, that Being who perfectly knew his heart, acted; and thus controlled him at his will; and Balaam who did not obey from love, obeyed from fear; and consequently gained no credit for his obedience—for fear is a slavish, selfish passion.

But to return to the story of Balaam. After having obtained permission again to proceed, on the condition that he should speak only the word that would be given him, he went with the princes of Moab. When the king heard that he had come, as a proof of his joy, and a mark of high respect, he went to meet him to the very borders of his dominions, and gently reproached him for not coming sooner; reminding him, at the same time, that he had the ability to reward him, and to promote him to very great honor. The prophet, however, still under the influence of that terror of the Lord which had brought his face to the dust, answers: "Lo! I am come to thee! have I now power to say anything but the word that God putteth into my mouth, that shall I speak." We afterwards have an account of the sacrifices that were offered by Balaam's direction, of seven bullocks and seven rams, on seven altars. There seems to be something *mystical* in the number seven, which we do not fully understand. The *seventh day* was appointed by God as the Sabbath; the

seventh year was, among the Jews, a Sabbatical year; at the end of seven times seven was the year of Jubilee. We find the frequent recurrence of this number in the Levitical Law, and throughout the *Old* Testament. In the *New* Testament, also, we read of the seven churches; the seven golden candlesticks; the seven stars, which were in the right hand of the Son of God; and the seven spirits which were before his throne:—Of the seven seals, the seven trumpets; and the seven vials of God's wrath; from all which, it is manifest that there is something important connected with this number, which we do not now, perhaps, fully comprehend. It was called by the ancients *the number of perfection.* And it has been a prevailing opinion and tradition handed down from the earliest ages, that the world will stand but seven thousand years; and that the seventh millenary, which is now near at hand, and will arrive in about 166 years, will be a millenary of peace and rest. From this it is called the Millennium. But it is not given to us to know with precision the future; "Shadows, clouds and darkness rest upon it." Those things only, which are clearly revealed, can we confidently declare; secret things belong to God. But if we can understand the prophecies of the Bible, they sanction this idea: for they extend down to the close of the seventh millenary, and then wind up the great drama of the world. But to return from this short digression, and resume the narrative.

While the sacrifice was offering, Balaam went alone to a solitude, sacred, it would seem, to these occasions—most probably a grove; and God met him, and put a word in his mouth; upon the reception of which, he returns back to the altars, where stood the king of Moab and all his princes, waiting in anxious expectation. And he took up his parable and said:

"From the mountains of the East, Balak the king of Moab hath brought me, saying: Come curse me Jacob, and come defy me Israel! How shall I curse whom God hath not cursed? Or how shall I defy whom the Lord hath not defied? For, from the top of the rocks I see him; and from the hills I behold him. So the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, or number the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!" How severe must have been the mortification of the king of Moab, when, instead of hearing his enemies cursed, he heard them blessed, and that in the most exalted strains!

And Balak said unto Balaam: "What hast thou done? I took thee to curse mine enemies, and behold thou hast blessed them altogether." The prophet very properly replies: "Must I not take

heed to speak that which the Lord hath put into my mouth?" The king of Moab supposing that his ecstacy proceeded from the impressive view which he had of the immense multitudes of Israel, proposed to take him to another place, whence he would see but a part of them. The same ceremony of sacrificing was again performed—the prophet again retires—and God again puts a word into his mouth. "And he took up his parable and said: Rise up, Balak, and hear; hearken unto me, thou son of Zippor. God is not man, that he should lie; neither the son of man, that he should repent: Hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless; and he hath blessed, and I cannot reverse it. Surely there is no enchantment against Jacob, neither is there any divination against Israel: According to this time it shall be said of Jacob and of Israel, What hath God wrought!"

The king of Moab, severely mortified by this reiterated blessing, uttered in a still loftier strain, said to Balaam: "Neither curse them at all, nor bless them at all." The prophet replies: "Told not I thee, all that the Lord speaks that must I do?" The king, not yet quite discouraged, proposes to take him to another place, in the vain and foolish hope, it seems, that the unchangeable Jehovah might be prevailed upon to change his blessing into a curse. The ceremony of sacrificing was again repeated: but when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments; but set his face toward the wilderness. "And he lifted up his eyes, and saw all Israel abiding in their tents, according to their tribes: and he took up his parable and said: How goodly are thy tents, O Jacob! thy tabernacles, O Israel! As the valleys are they spread forth; as gardens by the river side; as trees of lign-aloes, which the Lord hath planted; as cedar trees beside the waters. He shall pour the waters out of his buckets, and his seed shall be in many waters; and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath, as it were, the strength of an unicorn. Blessed is he that blesseth thee, and cursed is he that curseth thee!"

The king enraged beyond all endurance at this, smote his hands together, exclaiming: "I called thee to curse mine enemies, and behold thou hast blessed them these three times. Flee now, therefore, to thy place: I thought to promote thee to very great honor, but the Lord hath kept thee back from honor." The prophet, after reminding him of what he had uniformly declared, *that he could speak only what God should say to him*, proposed, before departing,

to inform him what the people of Israel should do to his people in the latter days.

"And he took up his parable and said: Balaam the son of Beor hath said, and the man whose eyes are open hath said; he hath said, who heard the words of God, and knew the knowledge of the Most High, falling and his eyes were opened. I shall see him, but not now; I shall behold him, but not nigh. There shall come *a Star out of Jacob*, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. Edom shall be a possession; Seir also shall be a possession for his enemies, and Israel shall do valiantly. And he looked on Amalek, and took up his parable and said: Amalek was the first of nations, but his latter end shall be, that he perish forever! And he looked on the Kenites, and took up his parable and said: Strong is thy dwelling-place, and thou puttest thy nest in a rock: nevertheless the Kenite shall be wasted until Ashur shall carry thee away captive! And he took up his parable and said: Alas! who shall live when the Lord doth this! And ships from Chittim shall afflict Ashur, and shall afflict Eber, and he also shall perish forever!"

Thus ends this wonderful prophecy: one of the most wonderful which we have in the Old Testament; whether we regard the variety and importance of the matter, or the beauty and sublimity of the manner. Of Balaam we learn little more from sacred history, except, that he taught Balak to cast a stumbling-block before the children of Israel. A great Jewish historian (Josephus) informs us, that after he had proceeded, on his return, as far as the river Euphrates—still sighing for the wages of unrighteousnes—he sent a messenger to the king of Moab, to tell him that, though he was not permitted to curse Israel, he had devised a way by which he could serve him as effectually. Balaam knowing that God could not be prevailed upon to desert his people unless they first deserted him, concerted a scheme for leading them into idolatry. Policy more artful, or more profligate, human or infernal ingenuity never yet devised. Israel lost, in consequence of this, in the plague which God sent upon them, three and twenty thousand in one day—which they severely avenged on their enemies, by destroying their males—taking their women captive—and burning their cities;—and Balaam the soothsayer was slain with the enemies of Israel, and of God; and left a name, once so great and splendid, "To point a moral, or adorn a tale;" or rather to be held up to public infamy, a beacon to deter others from following his ways; and to teach us this lesson, that if we wish to die the death of the righteous we should *live his life.*

Having taken this view of the history of Balaam, let us consider some of the lessons which it is calculated to teach. For if, according to the idea of one of the great men of antiquity, "profane history is philosophy teaching by examples," sacred history is ethicks teaching by examples. Let us then inquire what lessons we may learn from this portion of the sacred volume. And, in the first place,

I. We learn from the story of Balaam, how utterly useless are great talents, either to the possessor or the world, unless they are sanctified by religion. Who was ever more highly gifted than Balaam? yet of what use were these gifts to himself or to others? They brought destruction on himself, and a heavy judgment on those whom he meant to aid. And far better would it have been for him had he been born an idiot,—without sense or speech—than so to have misused and perverted his splendid talents. His name is justly consigned to infamy; and he has long since gone to his own place. For he loved the wages of unrighteousness, and was cut off in the midst of his sins:

> "No reckoning made, but sent to his account
> With all his deep transgressions on his head."

II. We may see, in the character of Balaam, the marked distinction between *gifts* and *grace*, and the truth of the Apostle's declaration strikingly exemplified: "Though a man have the gift of prophecy, and understand all mysteries, and all knowledge, and have not charity (benevolence) it will profit him nothing." Balaam possessed the gifts of prophecy, and knowledge, in an eminent degree; but of this heaven-born charity he was utterly destitute: and alas! it profited him nothing—it but rendered his guilt the greater, and his condemnation the more severe. And our Saviour expressly tells us, that many will say to him in the great day of final retribution, "Have we not *prophesied* in thy name, and in thy name done many wonderful works?" but that he will protest unto them, "I never knew you: depart from me ye that work iniquity!....Not every one that saith Lord, Lord, shall enter into the kingdom; but he that doeth the will of my father which is in heaven,—"said he who shall judge the quick and the dead at his appearing.

III. We see the difference between *knowing* and *doing*, between *precept* and *practice*. Balaam knew his Lord's will, but did it not; and therefore deserves to be beaten with many stripes. His precepts were most pure, but his practice most corrupt.

What a beautiful summary has he given of the whole duty of man, or of that righteousness which God will accept, in that striking passage recorded by the prophet Micah; where Balak is represented as inquiring: "Where*with shall I* come before the Lord? Shall I come

before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams? or with ten thousands of rivers of oil? Shall I give my first-born for my transgression; the fruit of my body for the sin of my soul?" The answer rendered by Balaam was, none of these things. "He hath showed thee, O man, what is good! and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God." A more admirable summary, of our whole duty to God and man, was never given, except by the Saviour—"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

IV. We see, in the history of Balaam, the disposition of sinners to compromise with God; to yield him a *modified*, instead of an *unreserved* obedience; to obey him so far as *convenient*; to keep the *letter*, perhaps, of his precept, but transgress the *spirit*. Balaam did not dare to disobey the express command of the Most High. He did not dare to curse Israel, when God had said, thou shalt not curse. But he gained his object by a different way; and did them ten thousand times more injury than he could have done by all his curses.

V. The history of Balaam shows us the folly of thinking to withstand the purpose of God, or to change the word that has gone out of his mouth. "There are many devices in the heart of man, but the counsel of the Lord, that shall stand." God had determined to bless Israel; and Balaam, with all his enchantments, could not reverse it. And, though he was permitted to cast a stumbling-block before them, over which numbers fell and perished, he could not *essentially* injure God's people; though he was the means of plunging their enemies, whom he meant to aid, in destruction; in which destruction he was deservedly involved.

The way of transgressors is hard. It is hard for them to kick against the pricks. They may *wound*, and even *destroy* themselves, but they cannot harm God, or *essentially* injure his people. For he will make the wrath of man to praise him, and the remainder of wrath he will restrain. He can say to wicked men and devils, "Touch not mine anointed, and do my prophets no harm," and they dare not disobey him. He can "make a hedge about them, and about all that they have," as Satan confessed he had done to his servant Job; and not all the malice and machinations of earth and hell can harm them; but the God whom they serve will deliver them out of every evil, and finally preserve them unto his heavenly kingdom. "They that trust in the Lord are like Mount Zion, which cannot be moved. They shall mount up with wings as eagles; they shall run and not be weary; they shall walk, and not faint."

VI. We see the danger of contending with the Almighty. "Let

the potsherds strive with the potsherds of the earth, but wo to him that striveth with his Maker, or that saith to him, what dost thou? or why dost thou so?" For though he permitted Balaam apparently to prevail; though he gave him permission to go, agreeable to his ardent desire,—he gave him the permission as he did the Israelites a king—*in his anger*. It was in amount this: I see that your wish is to go, though I have said expressly, thou shalt not go. Since, then, you persist, go, and take the consequences. It was like the permission given to the young, recorded in Ecclesiastes: "Rejoice O young man, in thy youth! and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all this God will bring thee into judgment!"

VII. We see from the history of Balaam, the danger those persons are in, who have some *besetting* sin: and most men have some sin that easily besets them; some passion which, "like Aaron's serpent, swallows up all the rest." Balaam's besetting sin seems to have been the love of money; and the love of money (says the wise man) is the root of all evil. Strange, that creatures called rational, should sell their souls for a little paltry pelf!—a little yellow dirt! Yet how often do we see this the case! and for a far less sum than did Balaam! O "Eternity for bubbles, proves at last an empty bargain!"

VIII. We see, from the history before us, the danger of loving this world, or the things of this world. If any man love this world, the love of the Father is not in him. We cannot serve God and Mammon. We cannot love this world supremely, and, at the same time, love God supremely: and God will not accept of a divided affection, or a divided service. He requires the whole heart. "My son, give me thine heart,"—is his language. Balaam loved this world supremely; he loved the wages of unrighteousness; and for this he bartered heaven, and his soul's everlasting salvation! O set your affections, my hearers, on things above, not on things on the earth.

"Lean not on Earth; 'twill pierce thee to the heart—
A broken reed at best, and oft a spear;
On its sharp point *peace* bleeds and *hope* expires."

Riches, which so many make the god of their idolatry, oft take to themselves wings and fly away, like an eagle toward heaven! They are unsatisfying in their nature, and transient in their duration. For if they do not leave us, we must soon leave them. And fame, and honor, and renown, are empty and transient!

"The paths of glory lead but to the grave!"

IX. We *see that, however* wicked may be the lives of men, they

all wish at last to die the death of the righteous. Even those who cannot relish the employments, the enjoyments, or the society of the righteous, wish to die his death. For mark the perfect man, and behold the upright; the end of that man is peace! He has a hope full of immortality, which supports him in that trying moment! Yes, his God sustains him in his final hour! His final hour brings glory to his God. He who promised to be with his disciples alway, even to the end of the world, then manifests himself to them as he does not to the world. When their flesh fails, and their hearts faint, God is the strength of their hearts, and their portion forever! And no one can be so stupid, and sottish, and hardened, as not to prefer the peaceful, triumphant death of the righteous, to that death full of darkness and despair, of the wicked! For as the one has the most of heaven, the other has the most of hell in it that is to be seen on earth. And those who have witnessed the contrast, have more than faith, they have the evidence of sense, to confirm them in the belief of the reality of religion. "There is one place on earth," says a great writer, "where all men are honest." For though men may live fools, yet fools they cannot die. In that honest moment conscience asserts her reign, and speaks in accents of terror to the guilty heart. I have seen many strange things in this strange world, during an extensive intercourse with all classes of men, from the highest to the lowest—but one thing I never saw; I never saw a person make light of religion on a death-bed. No! I have heard the groans, I have seen the tears shed,—

"But not in Mercy's sight!"

——of those who have all their lives made light of religion. We, whose office calls us to stand around dying beds, often witness scenes that cannot be adequately described, or ever forgot. We there frequently hear those who have turned a deaf ear to our admonitions, bitterly bewailing their folly. We hear those who have answered our affectionate and earnest entreaties with sneers and scoffs and ridicule, exclaiming, in the most wringing tones of remorse, 'How have I hated instruction, and would not hearken to the voice of reproof!' We hear them crying out, 'The harvest is past the summer ended, and I am not saved!' "It is now too late," said one—and one, too, not inferior to any that hear my voice in talents and accomplishments;—"It is too late! I have neither life nor hope! O for a month! for a single week! I ask not for years! though an age were too little for the much I have to do!" The wretched Sir Francis Newport died exclaiming: "O! the unutterable *pangs* of hell and damnation!!!" The death-bed scenes of

Paine, and of Voltaire, were hardly inferior in horrors to those which I have mentioned. Who ever wished to die the death of an Infidel; of a scoffer; of an irreligious person? No! the prayer of every one, not lost to all rational reflection is, "Let me die the death of the righteous, and let my last end be like his!"

FRAGMENTS OF A REDEEMED SINNER'S HISTORY.

[FROM A PASTOR'S SCRAP-BOOK.]

The story of the Redeemer's mercy is not told, when the simple history of all that is written in the Bible is given. Not till every name on the pages of the Book of Life has been read, and the leadings of God's mysterious providence in regard to each one have been unfolded in eternity, can the whole history of Redemption be said to have been published. The manner in which God leads a sinner from sin to holiness and from earth to heaven, is almost infinitely diversified. Dr. Johnson has somewhere said, that the memoir of *any* man, properly written, could not fail of being useful and interesting. I am confident the remark is correct, when applied to the history of a redeemed sinner. And I have sometimes thought it might form a part of the employment of heaven, neither without deep interest, nor great benefit, to receive from the lips of each glorified spirit, a history of his life on earth, especially that part of it which relates to his conversion and sanctification; and as these are more and more known, so much louder may be the song, "Great and marvellous are thy works, thou King of saints!"

I have sometimes had my own views of the mercy and wisdom of the Saviour greatly elevated, by hearing individuals relate the dealings of God towards them: and not unfrequently I have noted down the most striking particulars of their relations. The following is from the lips of a young man now fitting for the ministry, as he was recently conversing with me in my study. I have selected only scraps of his history.

"Among my very first recollections is the image of my sainted mother. We lived at the West, in what is now the flourishing State of Ohio, but was then a howling wilderness. My father was a missionary, and my mother was one every way fitted to be his helper. He was gone from home much in search of the scattered sheep, and had less opportunity to impress his character upon me. But my mother! she was an angel to me. We lived in a log house, and had but one large room. Of course, she had no closet there. But there was a beautiful grove a little back, and there as early as I can remember, this mother led me by the hand, and made me kneel by her side while she prayed aloud for my father and for me. At first I hardly understood it; but soon learned that God, who dwells far, far above those high trees, could hear her sweet voice, and *was hearkening to her*. She used stately to lead me there,

and always laid her right hand on my head when she prayed, and an awful feeling always came over me. She never omitted this practice till her death. She died when I was nine years old, and was buried near by. During the most wicked periods of my life, I have never forgotten these impressions. The grove is cut down now, but the spot seems a hallowed spot. Even since the grove has been gone, and since my mother's grave has become level with the contiguous ground, I have stood on this spot, and her meek image seemed to be before me, and her voice, tremulous with feeling, seemed to come again to my ears, and I have been chained by the remembrance of her faithfulness and her love. No legacy could she have left me half so precious, nor could her features have been more vividly and accurately impressed upon canvass, than they are upon my memory.

* * * * * * * * * * *

Many years after my mother's death, I was in the hey-day of youth, and in a course of sin truly dreadful. The restraints of conscience were broken, and there was little to shock me except my early education. My mother had died when I was a child, and I was too far off my father for him to reach me, except by his prayers. I remember being one night at a ball, whither I went, as I should then have said, for rational and innocent amusement. I was introduced to a partner—a young lady from a distant section of the country. After the dance for which we were partners, I entered into conversation with her concerning the region from which she came. She gave me many interesting particulars of that then newly settled place, and among other things, mentioned the sickness of her father, and the kind and continued attentions of a Mr. B——, a missionary; stating that Mr. B—— had been to see her father very frequently, and that she was much attached to him. She knew not my name. I replied: "That Mr. B——, the missionary, —is—my father!" She started as if from an adder:—"Your father!—he your father!—*what would he say if he knew you were here!*" Had a dagger been thrust into me, I could not have felt the wound more deeply. It spoiled the evening; it ruined my peace; and though I know not that it can be said that it was the means of my awakening, yet I am confident it planted a thorn in my conscience which was never taken out till I had bowed to God with a broken heart. The giving and receiving this keen reproof were both as it were, involuntary, and show that neither of our consciences could approve of the business of that evening, if compelled to speak out without restraint.

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A few days after the ball, I was present at a communion. At the table many of my near friends were found. The scene, and the thoughts of a future eternal separation affected me greatly. The sermon, too, reached my conscience; and I might at the close of the services be said to have been under strong convictions for sin.

The same day a devoted deacon was accidentally, or rather providentially thrown in my way. He began to address me on the subject *of my* salvation, without knowing any thing of my previous *history, or of* my feelings at that time. Then my heart began to

rise with a bitterness never known before. I approached him—pointed him to inconsistencies in the church—raved like a madman; and while my conscience was grinding me like a mill-stone, I still kept pouring out my invectives. He bore it with meekness,—perfectly unmoved, and by his gentleness held up a shield, which made every dart I threw recoil upon myself. His Christian meekness was too much for me. I rose up and left him. If he had only given *one* retort, shewn *one* angry feeling, it would have relieved me; but no: I could find no handle. I went out into a woods, smarting under the wounds which I had been giving myself, and when I could stand under it no longer, returned—told the deacon my situation—asked his pardon, and begged his prayers. Truly, as Henry Martyn beautifully says, "*the power of gentleness is irresistible.*"

I had now been under deep and pungent convictions for sin for more than three weeks. I could not pray,—I could not feel sorry for sin, except as it must bring me to unspeakable ruin. There seemed to be no mercy for me. The heavens were brass, the earth was iron, and I was fast preparing to look up and curse God. Perfectly sensible of my situation, perfectly convinced that I deserved hell, I could not feel regret or humbled. Every feeling of my soul was deep enmity to the character and government of God. At last, after struggling with the terrified conscience, and the strivings of the Spirit of God, *I determined to take my own life!* It was not the result of a paroxysm of despair, but the cool, deliberate determination of one who dares throw himself upon the thick bosses of the Almighty's buckler. After coming to this determination, I selected my time and place. Not far from me was the river, and a little lower was a great fall. Thither I went resolved to return no more. The waters gathered themselves together into a narrow channel, and after whirling round several times, as if afraid to plunge, they were poured headlong over a time-worn rock, and fell forty feet or more into a large basin beneath. Just by the fall was a rock projecting out, and even hanging over this basin. On that rock I placed myself preparatory to the deed. I looked down into the great basin forty feet below me, and there the fallen waters were boiling and foaming up, as if indignant at being thus cast down—fit emblem, I thought, of the raging—the helpless raging of the wicked in the awful pit beneath! Above these waters, a cloud of spray was rolling itself up towards the heavens:—fit emblem, I again thought, of the smoke of their torment which ascendeth up forever and ever! But *I will know the worst which God can inflict upon me:* I *will* plunge in; in five minutes I shall *know* what hell is, and what is to be my situation for eternity. I drew myself back to take the plunge. There was no faltering—no shrinking of a single muscle.—But just as I was in the act of leaping, the hand of Omnipotence seemed to be laid upon me. Every nerve seemed to be paralyzed, and every bodily function to fail. A cold shivering came over me, and I had not the strength of a child. I turned my face—the beautiful sun was shining, and for the first time the thought came, *perhaps there may yet be mercy;—I will seek it till* GOD *takes my life!* * * * * I can never think of this *temptation* without feeling that I have truly been near

the pit, and that man, if left by the Almighty, will quickly destroy both soul and body. O. E.

AGE ADMONISHING YOUTH.

AN ADDRESS.

"I have been young!"....Psalms.

MY YOUTHFUL HEARERS,

When you are solicited to renounce the levities of youth, and to embrace, during your tender age, the sober comforts of true religion, you are apt to reply to us, that we forget that we were ever young,—that we cannot make suitable allowances for the feelings and predilections of youth,—and that we would impose upon you the grievous burdens of an austere and repulsive profession. You seem to suspect, that we cannot enter into your peculiar attachments and associations,—that we cannot go back to the period of juvenile freshness and ardor,—and that we are therefore very incompetent judges of what may be most suitable to your habits and inclinations. But may we not say to you, each for himself, in the words of David, "*I too have been young?*" "I have passed that way which your heedless feet are now pressing—I am acquainted with all its extravagant views and conceptions; with its florid visions and impracticable schemes; with its high soaring hopes and calculations; and I should, therefore, be admitted to a calm and patient hearing. Besides this, my heart is not so hard, as to be insensible to the indulgence claimed by youth. I have no wish to draw the clouds of premature gloominess over your bright morning, nor to suppress the generous sallies of youthful affection. It can afford me no pleasure to hang upon your buoyant spirits the needless gravities of seclusion and mortification. But, as I have been young, and now am old, you may safely listen to my warning voice, and follow up the course of life which experience points out as the best, and which should be mine, had I my days to pass over again amid these sublunary scenes."

If this be the temper in which Age comes forward to address you, it may be presumed that you will lend it your prompt and serious attention, whilst it reminds you,

1. *Of your inexperience.* Almost every thing with you, is yet untried. The little amount of truth by which your future course is to be regulated, has yet to be bought by sad experience. You are thus destined to pay a large price for a small commodity; to barter happiness, mental quietude, and probably reputation too, for a scanty portion of wisdom, which when obtained may still leave you unfurnished for many of the great purposes and occasions of life. Your power to meet a treacherous world has not yet been proved; the armor in which you trust, in going forth against the gigantic force arrayed against you, has not yet been brought to the test. You have made no proof of your ability to resist in open combat, nor of your skill to shun the sly ambuscade, nor of your patience to endure the *lengthened* toils of the long campaign. As yet you are unpractised

in the ways of men, and stand in the unwariness of an unsuspecting heart. It is painful to apprehend the result of those trials through which you have to pass; to think of the fearful odds of power engaged against you. Your inexperience, however, may be remedied by one thing, and that is the gospel of Christ. It brings at once and lays before you the matured results of the greatest and best experience; it presents as a free gift, what otherwise you would have to attempt the attainment of, at a dreadful expense, and in the attainment of which you would surely fail. It lays at once before you the wisdom "which is better than rubies, and all things which you may desire are not to be compared unto her; length of days is in her right hand, and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace." If you wish to be educated at once for all goodness, for all honor and happiness, bow your hearts without delay to the holy requirements of the blessed Saviour. Your inexperience then will be no impediment to your peace, either for time or eternity.

2. *Having passed the scenes in which you now are, Age can the better estimate your perilous circumstances.* Along the way which you must go, snares are planted. A murderous band lies in wait for you, and only delays the meditated attack until you are placed within their power.

> Alas! regardless of your doom, ye helpless victims play;
> No sense have you of ills to come, no care beyond to-day.
> But see how all around you wait the ministers of human fate;
> And black Misfortune's baleful train, ah! look ye where in ambush stand
> To seize their prey the murderous band; ah! think ye, ye are men?

The world upon which you have launched, is full of dangerous currents and unfathomed depths. Self-flattered, and high in hope, you have commenced the voyage with gay streamers, and are now fondly dreaming that each wind is your friend, to waft you on to the desired port of happiness; and that each sun and star rise but to light you on to the fair calm of a distant clime. Remember, however, that many have sunk into the abyss over which you are now sailing. Many others who probably began the voyage with you, have been already driven wide of hope. They are descending into the unexplored vortex.

> O'er them and o'er their names the billows close;
> To-morrow knows not they were ever born!

You are in danger from yourselves, containing as you do within you, the very elements of ruin. A heart deceitful above all things, and desperately wicked, lies embosomed in the retired chambers of your nature. It is an ill persuading adviser, a seductive flatterer, trusted only by fools and madmen. You are in danger from others. Yes, my sons, sinners will entice you. They are now busied in spreading out to entangle you the enchantments of pleasure; in mixing the intoxicating draught; in preparing the way to ruin. See how smooth and gentle they make the declivity down which you are to descend! They have arranged at proper intervals steps upon which you may pause, lest you should be shocked with the suddenness of a descent without any gradations. If you falter upon the first step, they will deride your inexperience; and you, to be *as brave as any* of them, will begin to feel ashamed of your

virtue. Even the Roman satyrist perceived and affirmed, that, "No one has suddenly became very abandoned." And an Apostle has said, "*Evil communications corrupt good manners.*" You are in danger from false science and the pride of intellect. True Science can never corrupt men. It is the spurious thing miscalled Knowledge, the right name of which is Sophistry, that perverts and bewilders youthful minds. But you may think that you know much, when in truth you know comparatively nothing. The observation, though often made, is not too trite to be repeated: That in our first progress in knowledge, we resemble the growing corn, which when crude and green, shoots up and stands erect, but when ripe and fit for use, reclines its head in the modest droopings of humility. The awful truth must not be omitted, that your precious souls are in danger. Death, as well as life, is set before you; and your natural inclination leads to the former. Your souls are then in danger of being lost. The danger is now greatest, because the characters which you now form will probably accompany you through life and in death. Let the consideration, that your souls are in danger, rouse you to a deep and lasting seriousness. Whether you are to be saved or lost, reserved for glory and honor, or for the blackness of darkness forever; whether you are to fill a happy space among God's worshipping saints, or whether it were better for you never to have been born, are doubts, the solution of which greatly depends upon the determinations and resolutions of the present time.

3. *Many hearts are now burdened with deep care for you.* It is not so with those who are advanced in life and who are descending the cheerless valley of age. There are not many to care for them. They have survived the severance of youthful connexions, and the extinction of earlier friendships. As they proceed step by step, the number of those who care for them is gradually diminished, until they often arrive at a point where they seem to stand alone in the great and busy world. The lovers and friends of former days are consigned to darkness, and the feelings and sympathies of the present time scarcely embrace them. With you the case is different. Many hearts throb with a deep and generous anxiety for you. First of all, your parents bear an anxious concern for you. Before long, they must leave you amid the perils of a world which they have found by no means friendly to human virtue or happiness. They know full well that no provision which they can make for you will be of any avail, unless your hearts are enriched with divine grace. They feel a painful apprehension that you may soon cast off the restraints of parental discipline, turn from the right ways of the Lord, and be found walking in the counsel of the ungodly, or standing in the way of sinners, or sitting in the seat of the scornful. They know, too, that an evil heart and an evil world, are both against you, and nothing but God's gracious interference can save you from the effects of their combined malignity. On this account they groan with a burdensome care for you—a care which follows them to the latest hours of life. When stretched upon the bed of death, they call you about them to receive their last blessing, care for you almost makes them *forget their* dying pangs. If a reasonable hope, that you would be

found ordering your conversation after they are dead, should possess their hearts at such a crisis, what a calm would spread over the ruffled scene! In such a case they would bid adieu to you in the confident expectation of a meeting at no distant period. The keen edge of the parting conflict would be blunted, and a holy, assuasive balm of peace would sweetly soothe the grief of separation.

Let it not be forgotten that the church cares for you, and cherishes the pleasing belief that you are the hope of the flock. Its present numbers are constantly lessened by death; and soon a dismal vacuity must appear, to increase the desolations of Zion, unless the youthful portions of the congregation should be turned to the Lord. Yes, my young friends, the Church of Jesus Christ waits to welcome you to her bosom, to perform for you the tender office of a nursing mother, and to enrol your names upon the annals of that long succession which shall come up to praise God when we are dead.

4. *Age may justly remind you of the value of youth.* It is the season when the yielding heart expands itself to all the influences with which it may be environed. When nature looks fresh and young, and the tide of being flows on in the strength of a youthful current; it is that vernal season when cultivation first begins, and the bud of promise is bursting into the fair blossom, and the prepared fields are rearing the hopes of the future harvest, and the rejoicing spirit of man responds to the melody that echoes to the song of evening. How often do you hear from Age such exclamations as these. "Had I my time to live over again, I would lead a very different life from that which I have led. I would better husband the precious opportunities which are now lost forever. How much invaluable time have I lavished upon trifles which were worse than vain! What habits of sin and folly have taken inveterate hold of my corrupt nature, and how hard do I find it to resist the custom of sin! Would that I had been restrained in my youth, and that my erring feet had been sooner directed to the ways of the Lord!" It is in such language that you often hear vented the unavailing regrets of Age. It is for you to shun the evils which you thus hear deplored, to rouse all your powers to the blessed service of your heavenly Father, who says to each of you, "I have heard thee in an accepted time, and in the day of salvation have I succored thee: Behold *now* is the accapted time, and now is the day of salvation!"

5. *But the most affecting portion of the address of Age to Youth is that which relates to the approaching separation betwixt them.* We must soon leave you, and we wish to leave you in the Lord. We shall die easy if we can see you prepared to fill up the places which we must soon leave empty. It will greatly mitigate the apprehension of our final agony, to believe that you will come around us, adoring and worshipping that Saviour into whose hands we shall commit our spirits. If we can leave you in the Lord, we shall feel an assurance that you are well provided for; that you have a patrimony which can never fail; friends that will never prove treacherous; a home which will always be cheered by unfailing consolations.

From the Charleston (S. C.) Observer.

THE LATE JEREMIAH EVARTS, ESQ.

Something more is due to the memory of the late Corresponding Secretary of the American Board of Commissioners for Foreign Missions, than a mere notice of his death. The space which he occupied in the confidence of the churches—the zeal with which he had devoted his time, his talents, and his possessions to the cause of Missions,—and the success which crowned his efforts, and exhibited the *results* of a disciplined, penetrating, and practical mind,—together with whatever other strong, lovely and interesting traits of character for which he was distinguished—all unite in calling for a Biographical Skerch embracing the principal incidents of his life, especially as it has been for more than twenty years, intimately interwoven with the history of Christian Missions.

Mr. Evarts was a graduate of Yale College, and held a rank for scholarship inferior to none in his class. He then pursued the study of law—was admitted to the bar, and bade fair to take the lead in this lucrative and honorable profession. But having early given himself to Christ, he was led often to inquire, as did the Apostle; "Lord what wilt thou have me to do?" Nor was it long before he was shown that God had chosen him for a different employment. If we mistake not, it was very soon after the formation of the American Board of Commissioners for Foreign Missions, that Mr. Evarts was invited to remove from New-Haven to Boston, to manage the fiscal concerns of that infant institution, and for this work his talents were admirably adapted. He gave up the honor that cometh from men, and he relinquished the prospect of worldly advancement for the cause of Christ. After the death of Dr. Worcester, the Corresponding Secretary of the Board, in 1821, Mr. Evarts was elected to succeed him; and in this situation, he has done more, perhaps, than any man in the country, during the same time, in promoting the kingdom of the Redeemer. But the principal object which we have in view, is to give a brief sketch of his Christian character, as exhibited in the last trying crisis.

Mr. Evarts arrived in this city on Tuesday the 3d of May, in one of the steam-boats from Savannah, and was cordially welcomed at the house of the Rev. Dr. Palmer. He appeared very much exhausted, and retired immediately to rest. Medical attendance was soon procured; but nothing could be done in his case, except to mitigate the violence of his disease. On Wednesday night his rest was composed; but on Thursday his debility increased and became alarming, and on Friday, as there was no improvement, another physician was called in for consultation. That day had been set apart by the Circular Church for fasting, humiliation and prayer, in view of an approaching Sacramental Sabbath. Immediately after morning service, at the request of Mr. E. several Ministers met in his chamber, when, though exceedingly weak and prostrate, he addressed them, and remarked that he knew his case to be extremely critical—that he found it pleasant to be in the hands of God, who would do all things well—that he had no *painful solicitude* as to the result of his sickness, but thought it

his duty to use every means for his recovery. He then requested an interest in their special and united prayers:—1st, That if consistent with God's will he might recover. 2dly. That he might have a sweet sense of pardoned sin and an unshaken confidence in the Saviour. 3dly, That if God should spare his life, he might be *wholly* and *entirely* the Lord's—consecrated to his service:—and 4thly, That if it should please God to remove him by this sickness, he might be able to glorify him on a bed of languishing and pain, and that his precious cause might be promoted by his death. He then expressed a firm and abiding hope in the Lord Jesus, and seemed like a little child, sweetly reclining on the arm of its faithful protector. By this effort, he was so much exhausted, that, at his request, the Ministers retired to another apartment for special prayer. An anodyne was administered, and he spent a comfortable night.

Saturday, there was no material change in his symptoms. Still, however, he was more feeble, and his pains returned with violence. Saturday evening, he remarked, "to-morrow is the rest of the Holy Sabbath. I may be in eternity before it arrives. My mind is so weak, I cannot pursue a train of thought, but I bless God it is tranquil. Not my will, but thine O God be done." To one who remarked, we hardly know how to spare you from the Missionary cause: he said, "don't mention it, don't mention it—the Lord knows best." After taking a little gruel, he said, "I shall require but little more nourishment in this world. My work is almost done—Jesus reigns—blessed be he—I wish to lie as a penitent sinner at the foot of the cross." About nine o'clock he breathed out a short but comprehensive prayer in interrupted and broken petitions, making, at its close, a full and entire surrender of body and soul into the Redeemer's hands, and said, "O dear Saviour, if this is the last night I have to pray on earth, let my unworthy prayer be exchanged for praise in thy kingdom above, Amen, Amen." Speaking of his family, he said, "I pity them, but God is a faithful God, he will take care of them—he will take care of them, that is enough." On being asked if he had any particular message to send them, he said, "Give them my love—my dying love—the Lord reigns." Anodyne was again administered, and his rest was composed.

In the morning his appearance was greatly changed, and during the day he was gradually sinking, yet he conversed considerably. To a young professor of religion who was in attendance, he said, "You have professed religion while young; so did I. I rejoice in it. All I have to say to you is, endeavor to aim at great attainments. The present age demands great things of Christians. Be not satisfied with being half a Christian. Be entirely consecrated to his service. There are some things I could do if Providence wills that I should get better, but I have no will of my own. I can rejoice that I am in the hands of the Lord. My mind is perfectly clear." To several young Christians, he said, "I feel a great interest in young Christians. I want to exhort you to *help* each other. Live near to God. Be bold in his service. It is the only thing *worth being* bold in. Do not be afraid. The Lord

be with you." He then laid his head back upon the pillow and gave them his hand. At 6 in the evening, was free from pain, conversed with his nurse. He then called for his Testament, selected the 13th chapter of the 1st Corinthians, and requested a friend to read it. After which he spent some time in silent meditation. Dr. Leland came in, and Mr. E. conversed with him with great interest, and in the course of his remarks observed, "I have given *myself all* away." This is the land of Beulah, said Dr. L. is it not? "I think it would be," he replied, "if I had strength to contemplate it. I cannot converse much; but although I feel for my family, I am willing to go. I have committed them all to God: He has been good to them." He spoke with strong feeling of his son John, said, "he rejoiced that he had come out boldly and decidely for the Lord." The next morning, the 10th, his symtoms of approaching dissolution appeared to increase. Dr. Palmer asked him, if he felt he was near home; "Yes, yes," was his reply. Is your mind comfortable? He bowed assent. After a little while, he requested some nourishment—then called the family together, mentioning M—in particular, who had been sick the night before, and asked a female friend, how long she thought he had to live. She replied that the question could not be determined; but that death appeared to be near. He said in reply, "The will of the Lord be done. Attend now to what I say as to the words of a dying man. To my dearly beloved wife, to my beloved daughter Mary, to my beloved son-in-law Green, to my beloved daughter Martha, to my beloved son John, to my beloved son William, to my beloved sister Washburn, to my beloved brother in Vermont, to my other beloved sister in Vermont, to all my relations and friends, grace, mercy and peace in the Lord Jesus Christ, by whom alone they and I can hope to be saved; and I wish, in these dying words, to recognize the great Redeemer as the Saviour from sin and hell; able and willing to save all that come unto God by him. To him I commend my spirit, as to an all-sufficient Saviour. He is the great champion and conqueror of death and hell. And I recognize the Great Spirit of God, as the renovator of God's elect, and herein, if I gather strength I wish to recognize, and acknowledge the Church of God, containing all who have truly dedicated themselves to him in a new and everlasting covenant; and here permit me, a poor unworthy worm of the dust, to give thanks to many of the children of God from whom I have received confidence, kindness, and favor, as a disciple of the Lord Jesus Christ;—and one more duty;—Brother P. if in any respect I have offended the children of God I ask their forgiveness. If I have grieved them by impatience, or in any other way, I ask their forgiveness. And what shall I say now? If you think of any thing, tell me. Have I spoken intelligibly?" Giving his hand to Mrs. Wright of the Choctaw Mission, who was present, he said: "Sister Harriet, have I spoken intelligibly? If I have not, I am ready to give any explanation." Being then exhausted, he said: "If the Lord give me more strength, I will speak again."

About two hours after, the Rev. Mr. Osborn asked him if he recognized him? "I think I do, brother Osborn." Mr. O. asked: "Is *your mind* in a happy state?" With great emphasis he replied

"*It is.*" Is Christ precious to you? "He is." He does not fail you?" "He does not fail me." "Jesus can make a dying bed feel," &c.—do you realize this to be true? "Yes, yes!" "Have you any thing to say to the Missionaries—any message?" He said, "O yes, O yes; but I am afraid I shall make distinctions—dont let me make distinctions." No, was the reply—*all* Missionaries. "Does not the missionary cause appear more precious and important than ever?" After a considerable pause, and with much expression of countenance, and emphasis of manner, he said: "You have called me back to the world." With the view of again fixing his thoughts on heaven, Mr. O. said, "you can say, 'for me to die is gain.'" "Yes! yes!" "That subject suits you better, does it?" "O yes! O yes!" "Can you realize the following words?:

"The world recedes, it disappears!
Heaven opens to my view!"

"Not strongly." "But heavenly things are in your mind?" "Yes." But added he, with characteristic energy and force, "Look here, see here; if I am required to give intelligible answers, I must be prepared; I am in great pain."

About one in the afternoon, a female friend said to him, "If you feel Jesus near in this trying moment, raise your hand;"—and he raised it. "Do you know me?" "Yes;" and then called her by name. "What o'clock is it?" "It is one." "One o'clock on Tuesday!" he replied. After this, he requested to be alone. He had seasons of pain, and very laborious breathing—was restless, and required to be moved frequently. About 9 o'clock in the evening, expecting that his time was come, he requested to be laid in a position suitable for that occasion. But in about quarter of an hour he had a short return of violent pain, and when nearly exhausted, he said: "Dear—dear—dear"—a friend said, Jesus—"Yes—dear—dear Jesus. It was added: "While on his breast I lean my head, and breathe my life out sweetly there." When he burst forth with expressions of rapture which cannot be described: "Praise him! praise him! praise him in a way which you know not of!" It was said: "You will soon see Jesus as he is, and you will then know how to praise him." "Wonderful! wonderful! wonderful glory! We cannot understand—we cannot comprehend—wonderful glory! I will praise him! I will praise him! Who are in the room?"—"Dr. and Mrs. P. and a Christian brother." "Call all in—call all—let a great many come—I wish to give directions—wonderful—glory—Jesus reigns!" All the members of the family were called, but before they could be assembled, he sunk down exhausted, and scarcely spoke again. He continued to breathe free from any further paroxysm of pain until a quarter before eleven o'clock, when he fell asleep in Jesus.

Such is an imperfect sketch of an eminent servant of Christ, as he approached the gate of death. He referred every thing to the will of Heaven; and as he bade adieu to this world of trial and of sin, he reposed upon the arm of a covenant-keeping God, with a hope full of immortality.

The body of Mr. E., at his request, was examined by his attending physicians, and the result proved that his disease was a chronic

pulmonary consumption. All the viscera, except the lungs, were perfectly sound. The lungs were almost completely decayed.

His funeral service was attended the following afternoon, and addresses were delivered by Drs. Palmer and M'Dowell. His remains are sent to his family in Boston.

ANNIVERSARIES IN NEW-YORK.

All Christians everywhere, who have their hearts awake to the eternal welfare of their race, look with interest, or if they do not they should, after these yearly *summings up of our account current*, in the all-important business of charity and good will to man. These institutions, the almoners as they are of the christian charities of a great nation, stand out with a dignity and majesty that distinguishes them from all others. Who does not feel, when he sees the wise and good from all parts of our Union, our eloquent, learned and honored citizens assembling annually to give their united assent to the objects of these Societies, that they are at once the greatest blessings and ornaments of our land. How insignificant in comparison with them, is all the noisy shuffle of selfish men for place and power, which so many selfish lookers-on regard, nevertheless, as the principle object of a citizen's interest. And the uncharitableness, the cruelty and falsehood that comes out from these scenes of political "babbling and strife," and make up the great mass of reading in our partisan newspapers, how does it compare with those "glad tidings of great joy," which through the blessing of God on these institutions, come weekly to the christian's ear, from villages, cities and towns, from the Valley over the mountains, the wilderness, and the distant isles of the sea. *Rel. Int.*

AMERICAN BIBLE SOCIETY.

The fifteenth anniversary of this noble institution was celebrated in New-York city, on Thursday, the 12th of May, in the Middle Dutch Church—Hon. Richard Varick, President, in the chair, supported by the Hon. Stephen Van Rensselaer, Col. Robert Troup, Hon. S. Bayard, Hon. Smith Thompson, and Hon. John Bolton. The exercises were introduced by reading the 49th chapter of Isaiah, in which Rev. Dr. Lyell, of the Episcopal Church, officiated.

Addresses were made by the Hon. Mr. Hasbrouck, Rev. Mr. Chowles, Rev. Dr. M'Auley, Gov. Vroom, Rev. Mr. M'Ilvaine, Prof. Perdicarri, and Rev. Dr. Cox.

We quote the two following from among the resolutions passed:

On motion of Rev. Mr. Chowles, of Rhode Island, seconded by Rev. Dr. M'Auley, of Philadelphia,

Resolved, That while a delay of funds and the severity of the past winter, have prevented the full redemption of the pledge to supply the United States with Bibles in two years, there is still occasion for unfeigned gratitude to God that so much has been done towards the accomplishment of this enterprise, and also encouragement to expect that with the continued exertions of auxiliaries and friends, the entire supply contemplated may soon be effected.

On motion of His Excellency, Governor Vroom, of New-Jersey, seconded by Rev. President Carnahan, of Princeton College,

Resolved, That the rapid growth of our population, both from natural increase and foreign emigration, demands of auxiliary societies and all benevolent citizens their *unremitted* exertions in circulating the Sacred Scriptures.

The annual report was read by Mr. Brigham, one of the corres-

ponding Secretaries, from which it appeared that the receipts of the year have amounted to $125,316 79; of which $50.142 was in payment for books, $2,716 from legacies, $10,863 as ordinary donations, $52,370 in aid of general distribution, and the remainder from miscellaneous sources. There has been borrowed, and is now due to different Banks, $34,190. These sums have been borrowed on private responsibility, with the continued hope and expectation that pledges to the society would soon be redeemed.

Many of the auxiliaries which had pledged assistance have nobly redeemed their pledges; others in part only. The managers express their ardent desire that all pledges made may be redeemed, that the work of general supply may be soon completed, and the debts of the Society paid.

Books Issued.—The number of books issued during the year, has amounted to 242,183, of which 171,972 were entire Bibles—exceeding this class of issues of the preceding year 41,618 copies. A peculiarity in these distributions is, that an unusual number were in the way of free donations. Also, that a very unusual proportion of these books has gone into destitute families; living in the remote parts of the country, the members of which would have lived and died probably without the Bible, but for these efforts of benevolence.

A grant of *twenty thousand* New Testaments has been made to the American Sunday School Union, for the purpose of gratuitous distribution among such children in the new settlements as are unable to purchase them.

Auxiliaries.—Within the same period, 97 new auxiliaries have been formed, most of them in the newly settled parts of the country, where they were much needed. The whole number of auxiliaries at this time is 756, scattered through every State and Territory in the Union.

General Supply.—The resolution to supply every destitute family in the United States with a copy of the Scriptures within two years from date, was passed in May. 1829. Consequently the two years have expired. The result of the undertaking thus far is as follows: In thirteen of the States and Territories, viz: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New-York, New Jersey, Pennsylvania, Maryland, Virginia, Mississippi, and Michigan Territory, the supply has already been nearly or quite completed. In eight other States, viz: Delaware, N. Carolina, S. Carolina, Georgia, Tennessee, Kentucky, Ohio, and Louisiana, the work has been, as near as can be determined, about two-thirds completed. In Indiana and Illinois, about one half of the work is done, and in Alabama, Missouri, Arkansas and Florida Territories, something less than one half. A delay on the part of the auxiliaries and friends of the Society, and the unusual severity of the past winter, are mentioned as the causes which have prevented the entire fulfilment of the resolution within the time specified. In those sections of the country which are still unsupplied, efficient efforts are making to complete the undertaking with all convenient despatch.

While *the managers have* not the satisfaction of announcing at this

time, the complete supply of the United States with the Bible, they feel bound to give thanks to Almighty God that so much has been done towards such a supply. It is a matter of great joy with them, that those Auxiliaries and friends who have embarked in this enterprise seem still resolved to prosecute the same to a thorough completion. Most of those who have yet unredeemed pledges, and some who have redeemed their pledges, signify their intention to continue their contributions the coming year, and those States and counties in which destitute families are yet unsupplied, seem determined in all instances, if means are provided, to give the word of life to every household within their limits without delay.

It must be recollected, however, that those parts of the country yet to be supplied, are those parts which are most destitute, and where there are the fewest benevolent laborers and contributors. In many instances, books must not only be furnished gratuitously, but agents to distribute them must be provided. These circumstances, together with the unpaid debt of the Society, will demand the early and liberal contributions of those who have means, as well as the payment, so far as possible, for books sold on credit. If the friends to the general supply of the country are still disposed to persevere in their labors, but few months need elapse before their hopes are realized.

Foreign Distributions.—These have been comparatively few on account of increased domestic operations. Among them we notice the following:

One hundred and fifty copies of Bibles and Testaments in different tongues, have been recently furnished to a colony of American and Swiss, who have settled in the province of *Texas*, in Mexico.

To the Am. Board of Commissioners for Foreign Missions have been furnished three hundred copies of Bibles and Testaments, for the use of Indian Missions under their care.

To the same body has also been furnished six hundred dollars, to aid in printing the Tamul Scriptures at Ceylon, where the missionaries have earnestly solicited aid for this object.

The American Missionaries in Greece express strong desires that the Society should commence a vigorous course of distribution in that country.

In France the way is said to be prepared for an extensive distribution of the word of God. A gentleman in one of our cities has engaged to give the Society one thousand dollars towards making distributions there, provided nine thousand dollars are furnished from other sources. Will not auxiliaries and benevolent individuals take this proposition into consideration?

Let the friends of this Society then feel and act as if the supply of our own country with the Bible is but the *beginning* of their work. Greece, Ceylon, Burmah, and the Sandwich Islands, where our own countrymen are striving to make known the true God, have all need of assistance at the present time, and demands for the word of life will no doubt become more and more frequent and urgent, till the kingdoms of this world all become the kingdoms of our Lord and of his Christ. Let no heart then faint, no hand grow weary, no zeal *be* quenched, until it can be said throughout the world that "EVERY FAMILY HAS THE BIBLE!"

AMERICAN TRACT SOCIETY.

The sixth annual meeting of this institution was held at the Middle Dutch Church in New York city, on Wednesday the 11th of May S. V. S. Wilder Esq. President, in the chair, supported by the Hon. Richard Varick, and the Hon. S. Van Rensselaer. The speakers were of six different denominations, viz: Messrs. Dunbar and Milnor, of New York, Van Vechten of Schenectady, Reynolds of Harrisburg, Pa. Breckenridge of Baltimore, Lansing of Utica, Mayer of York, Pa. M'Auley of Philadelphia, and Gen. Wm. Williams of Stonington. Conn.

The Rev. Dr. Milnor, at the earnest request of the Committee of arrangements, repeated before the meeting, the narrative of his recent visit to the Isle of Wight. He introduced a delighted audience anew to the feelings of a christian, on visiting the spot where once lived the "Dairyman's Daughter," the "Young Cottager, the "African Servant," and the lamented and revered author of those tracts, (Rev. Legh Richmond.)

Publications.—73 new publications have been sanctioned by the Committee, and stereotyped the last year, making the whole number of the Society's publications 571. The Committee, in accordance with the prevailing sentiment of the Christian community, have resolved to admit no more fictitious narratives into the series.

The whole number of pages of publications printed during the year, is 68,786,000.

The whole number of pages circulated during the year, is 68,522, 704; and the whole number, since the formation of the Society, 254,470,926.

The number of tracts on the subject of Temperance, printed during the year, amounts to 516,000.

The Christian Almanac for 1831, was published in twenty-two editions, amounting to 111,987 copies.

Gratuitous Distribution.—The number of pages gratuitously distributed has been 2,965,208, of which 1,766,660 were for the country west and south of the Alleghany, and 452,487 for foreign countries. There has also been granted in money to aid the Baptist Mission in Burmah in their Tract operations, $300.

Receipts and expenditures.—The total amount of receipts for the year ending May 1st, is $42,625 59. The whole amount received has also been expended. There was also due on the first of May $1,358 66, which the Society had no funds to meet, and obligations for paper on which the Tracts are printed, to the amount of $10,675 67, which must be met within six months.

This painful deficiency of receipts the committee beg the friends of the institution to bear in mind, when they reflect on the pressing claims upon the Society, from various portions of our own country and of the Pagan world, and the incalculable amount of good it may accomplish by the blessing of God, should the requisite pecuniary means be furnished.

This society has no *permanent* funds, it should be remembered but *relies on the annual contributions* of Christians.

The number of new auxiliaries recognized during the year is 94, making the whole number immediately connected with this Society, 908.

The committe notice very gratifying communications of congratulation and christian sympathy, received from various foreign kindred institutions, with which they hold the most friendly correspondence and relations. The *religious Tract Societies in London and Glasgow*, (at which the Rev. Dr. Milnor, and Rev. C. P. M'Ilvaine recently represented the Society;) the *Tract Society of Paris*, of *Hamburg*; of *Montreal and Kingston in Canada; the Baptist General Tract Society*; and other institutions in our own country.

Operations in the Valley of the Mississippi.—At the last anniversary, the Committee reported nine agents laboring in the Valley of the Mississippi. They now report but four. They then reported 2,655,067 pages of Tracts gratuitously distributed. They now report 1,766,960. While such is the fact, the call for Tract operations among the millions of the West is doubtless as great as it has been at any previous time. It is the opinion of agents who have labored long in that field, that not more than one-fourth part of its population have been supplied with as much as one Tract to a family.

Foreign operations.—So limited have been the Society's resources during the year, that the Committee report only one appropriation in money for Tract operations in Pagan lands, viz: $300 to aid the American Baptist Mission at Burmah; and the grants of Tracts for foreign countries, and the aborigines of our own land, amount only to 452,487 pages.

It is estimated that there might be usefully appropriated annually for Tract operations at *Bombay*, *Ceylon*, the *Sandwich Islands* and *Burmah*, $1500 each, and at the various missionary stations on the *Mediterranean*, $2,000. There are also considerable openings for Tract operations in *China*, in the language of which country several Tracts are already printed.

France also presents an interesting field; and *South America*, the *West India Islands*, and the *British Dominions in North America*, all have their claims. At least 10,000 annually are needed for fields which no other Tract institution is occupying and which have a manifest and immediate claim upon this Society.

In conclusion the Committee remark, that probably not far from three-fourths of the population in the great Valley of the West, are yet unreached by the Society's publications.

That 10,000,000 of the population of our country remain yet to be supplied with the monthly distribution.

That about $10,000 annually are needed for Pagan lands.

That a blessing without a parallel has during the year descended upon the Society's publications, in rendering them the means of conversion and sanctification to multitudes of souls.

That with all these overwhelming incitements to effort, the society has but five agents laboring among the 18,000,000 of our population, and they are lost in the comparative new settlements of a small section of country.

And that the whole amount committed to the society for its use

during the year, has been $34,187 77 in payment for publications sold, and $8,764 82 in donations.

The committee make no comment on these facts. They beg the friends of Zion to consider them well, and to bring them before the throne of grace in importunate prayer, till all who name his name shall be roused to fidelity to Him, and all who hope in his blood shall imbibe in some degree his Spirit, when he came from Heaven to bring to man the tidings of his Gospel, and offered himself a sacrafice for their Redemption. *Rel. Int.*

AMERICAN HOME MISSIONARY SOECITY.

The fifth annual meeting of this institution, was held on Wednesday the 11th of May in N. York. Hon. S. Van Rensselaer, President, in the chair. The speakers before this society were Benj. F. Butler, Esq. of Albany; Rev Messrs. Tucker of Troy, Carroll of Brooklyn, Theron Baldwin of Illinois, Lansing of Utica, and Gen. Van Rensselaer of Albany.

From the reports read by the Treasurer and Secretary, Mr. Knowles Taylor, and Rev. Absalom Peters, it appears that,

The receipts during the year have been $48. 124, being an increase of $5,778 over those of the year preceding. Expenditures $47,247.

The committee, however, are under engagements to missionaries and agents now in the field, to the amount of $36,782, which must be discharged within the coming year; for a large portion of this they must appeal to the charities of the Christian public.

Number of Missionaries and Congregations aided.—The number of missionaries and agents employed by the Society during the last year, is 463, whose labors have been divided between 21 states and territories, according to the circumstances and wants of the people, made known to the Committee.

The number af congregations and missionary districts which have been aided, is 577. Of the missionaries and agents above enumerated, 299 were in commission at the commencement of the year; 164 have been new appointments during the year.

The whole amount of missionary labor rendered thus to destitute churches and people amounts to 293 years.

The income of this excellent institution is from the donations of individuals, received from almost every part of the country, transmitted anonymously and otherwise. These encouraging indications of a widely extended interest and confidence in the operations of the Society, have been multiplied during the last year, and have been furnished in almost every amount, from the little child's contribution to the box of charity, to the donation of $2,000. Many pastors and churches have testified their estimation of the privilege of bearing a part in this work of love, by collections taken up particularly at the monthly concert for prayer, and on the day of the annual thanksgiving. In addition to this, the Society has derived aid from the payment of several small bequests, and especially from the *Legacy of the late Warren Richardson.* Of this $5,100 have been paid into the treasury, and a small amount still remains to be collected.

The Western agency in the State of New-York, embraces the 17 western counties of the State. 72 congregations have received aid the last year in support of 58 ministers.

The Central Agency in the State of New York, has aided in the support of 38 missionaries, in those counties which lie within or contiguous to the Synod of Utica.

The Maine Missionary Society has increased the last year from 38 to 55.

The Vermont Domestic Missionary Society, has aided, during the year, in the support of 28 missionaries.

The New Hampshire Missionary Society, has granted aid to 31 missionaries in that State under commission from the Parent Society.

The Domestic Missionary Society of Connecticut.—This Society has come into active co-operation with the A. H. M. S. since our last anniversary, and has conformed to the stipulations recommended to the adoption of auxiliary Societies. It has not been practical, however, for it to become formally auxiliary, on account of a condition in its constitution, which renders it necessary to delay such a measure until its next anniversary, when it is proposed to consummate its connexion under the name of the CONNECTICUT MISSIONARY SOCIETY, AUXILIARY TO THE A. H. M. S. In the mean time, it conducts its operations as an auxiliary, and has already pledged aid in support of 22 missionaries and agents under commissions furnished by the A. H. M. S. Its receipts during the past year have been $2,276 77, and its payments to the Parent Society, under the above stipulations $368 98.

The central committee of agency for Home missions in the Western States, established in Cincinnati, Ohio, was not fully organized until late in the autumn, when the Rev. R. Cushman, who is also Secretary of the above Committee, entered upon his labors on that field. The Committee have not yet assumed the responsibility of supporting any particular Missionaries. The amount of subscriptions and cash received up to April 1, 1831, was $1,658 12, and arrangements have been made which indicate a state of preparation for extended operations in future.

Results of the operations of the A. H. M. S.—There have been added to the Churches within the last year, 3,491 souls, of whom 2,532 have been received on profession of their faith, and have been admitted, for the first time, to the communion of the church. The reports of the missionaries, however, are imperfect, and making a suitable allowance on this account, there cannot be estimated less than 2,800 new additions to the Church, while the number of hopeful conversions is doubtless larger than the above. Fifty-three of the congregations aided have been blessed with special revivals.

The missionaries have reported under their instruction during the year, more than 200 Bible classes embracing not less than 5,000 members, and within their congregations are not less than 500 Sabbath Schools, containing not less than 20,000 pupils.

The missionaries, without exception, have also endeavored to promote the cause of the *Bible*, of *Religious Tracts*, of *Education*, *Foreign Missions*, and of *Temperance*, among the people and congregations where they labor. The following is a tabular view of the

results of the last, in several particulars, compared with the preceding years:

	First Year.	Second.	Third.	Fourth.	Fifth.
Receipts,	$18,150	$20,035	$26,997	$33.929	$48.124
Expenditures,	13,984	17,849	26,814	42,429	47,247
No. Missionaries,	169	201	304	392	468
Cong. & Districts,	196	244	401	500	577
S. schools rep. not rep.		206	289	369	500
Bible Classes rep. not rep.		100	134	203	200
Years of labor done,	110	133	186	274	293
Additions to churches not rep.		1,000	1,678	1,959	2,592
Aux. soc. and asso. not rep.		189	241	273	390

During the five years which have elapsed since the formation of this society, it has granted essential aid in the support of 996 years of ministerial labor—has reported each year from 10,000 to 20,000 children instructed in Sabbath Schools, and from 2,000 to 5,000 in Bible Classes. In the same time its missionaries have reported not less than 7,700 souls added to the Church, and more than that number of hopeful conversions under their ministry.

ANNIVERSARY OF THE AMERICAN SUNDAY SCHOOL UNION.

The seventh anniversary of the American Sunday School Union was attended in the city of Philadelphia, in the Church on Washington square, on Tuesday the 24th of May. The chair was taken by the President of the Board precisely at four o'clock.

The blessing of God was then implored by Rev. Mr. Perry, of the Baptist Church; after which a hymn was sung by a choir of Sunday School children.

The report of the annual receipts and expenditures was read by the Treasurer of the Society, Paul Beck, Jr. from which it appears that the amount of expenditures, during the year ending March the 1st, 1831, have been - - - - - $77,454 86.

The amount of receipts within the same period, including the balance on hand at the commencement of the year,-		$77,701 63
Leaving a balance in the Treasury, March 1, 1831, of -		246 77
Of the receipts there have been in donations to the general fund,	$8,267 83	
To the Missionary Fund, (including fees on admission of auxiliaries,)	983 33	
To the Mississippi Valley Fund, - - - - -	24,417 12	
And the balance is the amount in the Treas. March 1830,	3,115 63	
And the amount received from societies and individuals in payment of debts and for books sold, - -	40,917 72	
		44,033 35
		$77,701 63

The amount paid during the last year for salaries and expenses of Missionaries to establish Sunday Schools east of the Alleghany, exceeds the amount of donations to that object, in the sum of $713 59.

The *society owns no* property of any kind, except its stock of *books and stereotype plates*, and the building it occupies, on which

is a mortgage amounting to $20,022. Nor has it any other source of income except the profits of its business, (which for the year ending March 1, 1831, amounted to $548 83,) and the voluntary contributions of its friends; on the contrary, besides its business debts and mortgage, it owes $36,150 borrowed money, on which it pays interest.

The following resolutions were moved and adopted:

By Dr. Reese, of the Methodist church, (New York,) seconded by Rev. Mr. Cookman, of the same church, (Philadelphia.)

Resolved, That while it is still the object and desire of the American Sunday School Union, to concentrate the efforts of the friends of Sunday Schools, in support of the broad and catholic principles which govern our plans and proceedings, we look with the most friendly feelings on the exertions and success of those who are prosecuting the same benevolent enterprise, under whatever name or connexion of evangelical christians.

By Mr. Lewis Tappan, of New York, seconded by Rev. Mr. Ridgely, of the Episcopal Church, Bristol, (Pa.)

Resolved, That the safety of our country depends upon the universal religious education of the people, and that in this view, it is a matter of deep interest to every citizen, that children and youth should be brought at once under the influence of Sunday School instruction.

The report states, that notwithstanding the indifference of our auxiliaries, respecting their duty, and though many more schools are known to exist within the bounds of some of them, than they report, it still appears, that during the last year, our schools have increased from 6,654 to 7,244; our teachers from 61,372 to 64,215; and our pupils from 411,000 to 451,075; showing an increase during the year of 590 schools, 2,843 teachers, and 40,075 scholars. The number in the United States who are enrolled as members of a Sunday School may be safely estimated at upwards of 600,000. In Great Britain the number is 1,019,693.

The enterprise of the Valley of the Mississippi, next claims attention.

The proposition made by the society, a year since, to establish a Sunday School wherever it is practicable, throughout the Valley of the Mississippi, has been, as is well known, most liberally sustained by the friends of the measure. Wherever it has been presented, it has excited deep interest, and received the most cordial support. It is not possible, however, at this stage of proceedings, to furnish any accurate details of success. Several weeks elapsed before any system of measures could be matured. The vast extent of territory to be explored—the indefinite information they possessed respecting the kind of labor most desirable—the number and character of agencies to be employed, and the relative importance of times and places of effort, combined to occasion much perplexity. Nothing of consequence was done till July. An early and unusually severe winter, retarded, and in a great measure, suspended the prosecution of the work for several months. Some time has been required to resume the course of labor, and our latest intelligence only respects the incipient proceedings of the *opening* season. A few months of such disadvantageous labor can *hardly be* expected to furnish ground for an estimate of the extent or

value of our achievements. The past may be denominated the exploring year; the present, we trust in God will be the *accomplishing* year.

The amount contributed to the Valley fund to March 1, 1831, is	$24,417 12
The amount paid and contracted to be paid for Missionaries, Agents, and incidental expenses, on the same account and to the same time,	20,606, 49
The amount of books placed in the Valley for the supply of libraries, previous to March 1831,	18,329 59
	$38,936 08

Showing that the Society has been obliged to advance $14,518 97 in the prosecution of the enterprise, over and above all that has been received for that object. For the reimbursement of much of this we can only rely on pledges not yet redeemed, and a considerable part of which may be considered of uncertain value. A thousand circumstances may change the purpose or the power, of fulfilling engagements of this kind; and it would be entirely unsafe for the Society to assume extensive pecuniary responsibilities upon such a contingency. We can prudently go no further than actual available means will carry us. And notwithstanding the unexampled nominal generosity which has been exhibited, the plan may be defeated through a deficiency of such means. Present indications are very favorable to the seasonable accomplishment of the Society's undertakings; and in many parts of the western world there has been a most remarkable preparation in the public mind for the establishment of Schools as soon as they were proposed.

A general account is given of the proceedings and prospects of that enterprise.

It appears that at least two thousand conversions (in the judgment of men) have taken place in our Sunday Schools during the year.

NEW YORK SUNDAY SCHOOL UNION.

The Journal of Commerce says, that there are now in operation in this City, connected with this Union, 58 schools, containing 11,273 scholars, instructed by 1,735 superintendents and teachers. Of the teachers 233, and of the scholars, 322 have made a profession of religion since the last annual report. The whole number of teachers who are professors of religion is 1260, and of scholars 247. There are 49 libraries and containing 15,162 Volumes.

GENERAL UNION FOR PROMOTING THE OBSERVANCE OF THE SABBATH.

This Society met for its third anniversary in New York, on Thursday, the 12, of May. The chair was taken by Rev. Dr. Milnor, in the absence of the President—Hon. Theodore Frelinghuysen. Prayer was offered by Rev. Alexander Proudfit, D. D. The report being read by the Secretary, Mr. Lewis Tappan, many resolutions were passed, letters read, and addresses made of great interest. The eloquence of the appeals offered, the distinguished worth of the gentlemen *who stood forth to* lend their countenance to this institution, *combined to make a deep* and solemn impression of the importance

of its object, and the obligation of all good citizens to second and befriend it.

The addresses were made by S. V. S. Wilder, Esq.; Hon. Wm. Jay; Mr. B. Badger; (one of the Editors of the (Methodist) Christian Advocate) Rev. Joel Parker, of New York; Rev. Mr. P. Squire, of Geneva, N. Y.; David M. Reese, M. D. of New York city—and Rev. Prof. Goodrich, of New Haven.

Among the letters read in answer to the Society's circular, was one from Rev. Dr. Edwards, General Agent of the American Temperance Society, in which he proposes the adoption of a declaration, or resolution, of "total abstinence," with respect to Sabbath-breaking. The audience, on a suggestion being made to this effect, testified their approbation of the pledge, by rising in a body.

DECLARATION.

Believing that all attention, on the first day of the week, to worldly business, except such as is required by works of piety or Mercy, or in promotion of our spiritual good, and that of others, is a violation of the divine will, and injurious to the social, civil and religious interests of man, we therefore agree that we will abstain from it, and from all worldly conversation and amusement, and will use our influence to persuade all to do the same, both in our own families and throughout the community.

The two following we select from among the resolutions. On motion of John Stearns M. D. of New-York, seconded by Rev. Nathan B. Crocker, D. D. of Providence, R. I., it was

Resolved, That this meeting recommend to Auxiliaries already existing, and to all that may be formed, an active and efficient co-operation with the Parent Society, in arousing the community, especially the Churches, to the awful extent of Sabbath profanation, and in enlightening the public on the importance and sacredness of the holy day.

On motion of the Rev. Prof. Goodrich, of New-Haven, seconded by Alexander Jones, Esq. of Providence, R. I., it was

Resolved, That we rejoice to learn that our brethren in England are engaged in promoting the sanctification of the Sabbath, and in devising means of influencing christians in other nations, to a greater regard for the day; and that the time has arrived when the attention of the whole christian world should be directed to this all-important subject.

TEMPERANCE SOCIETIES.

The Editor of the Journal of Humanity, estimates the whole number of Societies at 3,000, the number of members at about 300,000

Those acting on the principle, and not connected with Temperance Societies, it is supposed, nearly double the above number.

Anecdote.—About eight or nine years since, a celebrated Universalist preached in the court house at New Haven, and at the close of his sermon, had some disputation with a clergyman of the city. After hearing the debate awhile, one of the audience took the liberty to ask the following questions. "Rev. Sir, is it our duty to believe in the salvation of all men?" "Yes," answered the preacher. Said the other, "where shall we go when we die, if we do not believe it?" "Go where you have a mind to," said the preacher. This powerfully affected the risible feelings of the audience, and broke up the meeting.

The

Calvinistic Magazine.

"Earnestly contend for the faith which was once delivered unto the saints."

NO. 7. JULY, 1831. VOL. V.

From the Western Luminary.

The following essay was written shortly after a careful perusal of an extract from "Polhill on the Divine will." This is stated because some of the leading ideas are taken from that treatise. It is believed, however, that they are taught clearly in holy Writ; and consequently are the common property of Christians, and worthy of all acceptation. We add for the information of the curious, that the celebrated Dr. John Owen wrote a recommendatory preface to the work of Polhill, in which he thus speaks of it: "The argumentative part of this book is generally suited unto the genius of the past age, wherein accuracy and strictness of reason bear sway."

ON THE EXTENT OF THE ATONEMENT.

There has been much controversy among christians in times past, with respect to the extent of the atonement. Some have used such wild and indefinite language when speaking of this subject, as to lead virtually to the denial of a new and vicarious sacrifice for sin, while others have expressed themselves in terms so limited and contracted, that it would be evidently inconsistent with their scheme to offer the gospel to every creature. The truth, we think, lies between these extremes; and an impartial examination of the Bible will certainly lead to the belief, that the atonement is in one sense *general*; while it is in another sense *particular*.

I. *The Atonement is general.*

By this we mean, that it is sufficient in its nature for the salvation of every child of Adam, had God seen fit to make the application of it to *all*. In other words, that no more sufferings on the part of our Saviour would have been requisite, if God had intended actually to save every creature of our race; while on the other hand, this ample atonement was absolutely necessary, in order that God might be just in the salvation of any of the fallen human family.

The Scriptures assert, that "Christ died for *all*."—"He gave himself a ransom for *all*"—"He is the propitiation for our sins, and not for ours only, but for the sins of the *whole world*." Those who deny the doctrine of general atonement, say that these texts mean—*all the elect—some of all sorts—the world of believers*, &c. But will any unsophisticated mind be contented with this gloss? We suspect *not*. It is granted, indeed, that the same ex-

pressions are elsewhere used in Scripture, in a limited sense; but the scope of those passages is such, that every reader can perceive the limitation at a glance, and consequently no one need be mistaken respecting them. It is different, however, with the Scriptures under consideration. No such limitation is manifest either in text or context: and when we recollect that the Bible is written in common-place language, and that the true meaning is usually found to be that which the words naturally convey to men of unprejudiced minds and common sense, we dare not avoid the conclusion that the phrases already quoted, are general and unlimited in their meaning, and consequently prove the correctness of our first proposition.

Again. The assertion that these expressions mean *all the elect, —the world of believers, &c.* may be fully refuted, we believe, by a single query. It is this. If those general terms, 'all men,' every one,' 'the whole world,' &c. mean only the elect, or the *all* of believers, why is it not said in Scripture that God *elected all*, and *every one*, and *the whole world?* Seeing, that if these expressions do not mean *every creature*, it is just as true that God elected them all, as it is that Christ *died* for them all. Why does the Holy Spirit altogether omit the use of *general expressions*, in treating of *election*, while these expressions are much used in treating of *atonement?* Surely it bears on the face of it the fact, that the atonement is wider in its extent, so to speak, than election: and hence the Scriptures hold forth the doctrine of election in special contracted terms, whilst they teach that of atonement in words of the most general and unlimited kind.

Again. No intelligent person will refuse to believe, that Jesus Christ and his benefits are offered in the New Testament to the acceptance of men as *sinners*, rather than as *believers*. Life is proffered to the *dead*, not to those already made alive. Indeed, none but sinners are invited to the Gospel feast. This being so, is it not the *duty* of every sinner who hears the glad tidings, to accept the proffered mercy? Certainly it is: for we know that the rejection of Christ and his proposed salvation, ranks in Scripture with crimes of the deepest dye. Now the atonement of Christ is, indisputably, the foundation of every gospel offer; but if it be not as extensive as the offer, how can it be a *sufficient* foundation?

If pardon and reconcileation be proposed in the Scriptures to *every creature* who hears the joyful sound, then there must be a *real* and a *true*, not a fallacious and delusive *ground* of this reconcileation: and can that be any thing short of the death of Christ—in other words, the *atonement?*

If the gospel calls to its great supper, the poor, the maimed, the halt, and the blind, it invites many who "pray to be excused," and who never come: is it not plain that provision must have been made for them, as much so as a dinner is made for one sincerely invited to it, but who sends a message that he cannot come.

The Gospel signifies *good news*; that is, news of salvation for *sinners*, through *Christ offered on the Cross*. Inasmuch, then, as ministers are commanded to preach the gospel to *every creature*, it is in effect saying, that the sacrifice or offering is made *for*, or has a bearing *upon* every creature: because this gospel could not be

preached to any, no, not to a single individual of our race, had not the *offering* of Christ on the Cross been made.

The atonement, then, being the very foundation of the Gospel offer, must certainly be considered, in one point of view, as *extensive* as that offer; while at the same time, the application of this atonement, or the work of the Holy Spirit in removing the stubborn mind, so that the sinner becomes willing to accept, and is consequently redeemed from the slavery of sin, extends only to those who eventually love God, and enjoy heaven: to the *chosen*, the *called*, the *faithful*.

II. *The Atonement, in another sense, is limited.*—By this language we mean to convey the idea, that it is limited by the intention of God with regard to its *application*. In other words, that God did not intend so to apply the blood of Christ to the hearts of *all*, that they would certainly be cleansed from sin, and eternally saved. Matter of fact, as well as Scripture, proves the truth of this assertion.

Almost all the advocates of limited atonement, among Presbyterians, hold to its *sufficiency* for the salvation of all mankind; but at the same time, believe, that God in his sovereignty makes it *efficient*, or effectual, to the salvation of *none* but those who put their trust in the Lord Jesus Christ. It follows, then, that these persons are substantially on the same ground with the advocates of general atonement; we mean, with such of these as believe in a true and vicarious sacrifice for sin. The difference between them is a difference of words rather than of things; and consequently they ought neither to view themselves, nor permit others to view them, in the light of *opponents*, in this controversy. Both of these parties tread the middle ground, between that wild view of the atonement which represents it merely as something at which we ought to gaze and be astonished, and the other extreme, which teaches that Christ suffered just a certain amount for the transgression of so many sinners; that if God had intended to save more, the sufferings of his Son would have been greater; and that if he had intended to save a less number, his sufferings would have been proportionably diminished. The middle ground is the scriptural ground; and those who occupy it ought not to fall out by the way, (as has sometimes been the case,) merely because they use different phraseology to express the same ideas.

Let any unprejudiced person read all the passages on this subject found in the New Testament, and he will be constrained to acknowledge, that the death of Christ was for *all*, in some sense, while it was only for *a part*, in another sense. For instance, he is said at one time to have died for *all*—to have given himself as a propitiation for the sins of the *whole world*; and at another time, to have laid down his life for his *sheep*—to have given himself for *the Church*. But it is evident that we must not limit the former expressions by the latter; for when Christ is said to have died in this special sense for a particular number, some expression is usually thrown in by the writer to show the *intention* of the Saviour as it respects the effect to be produced: Such as—"That he might purify to himself a *peculiar people*, zealous of good words." Titus ii. 14.

Or—"That he might sanctify and cleanse it, and present it to himself a glorious church, without spot or wrinkle; that it should be holy and without blemish." Eph. v. 27.

Now, it is no where said in the Scriptures that Christ gave himself for *all*, or for the *whole world*, that he might sanctify or cleanse it, or make it a glorious church, or peculiar people; and yet this might have been said truly if the *all* mentioned were no more than *all the elect*, or the *whole world* no more than the *world of believers*. We are compelled, then, to conclude, that God has a chosen seed, a peculiar people for whom Christ died in the special sense already mentioned: and hence we perceive the impropriety of that language which is sometimes uttered by men who are prone to form hasty conclusions—viz: "that he died *as much* for *Judas* as for *Peter*." It is not true, and yet it still remains a fact, that "*he* is the propitiation for our [believers] sins; and not for ours only, but for the sins of *the whole world*." And that, too, in such a sense as to lay a firm foundation for the *sincere offer* of the Gospel to *every creature*.

This double view of the subject is the scriptural view precisely; and whatever difficulties may appear on the one side or the other, will all be found to originate in our own preconceived systems, rather than in the word of God. Some men think that the use of *general expressions* with respect to the atonement, has a tendency to overthrow the doctrine of election, and perhaps lead to that of universal salvation. So thought not the Apostle Paul. He constantly used such expressions, and yet who ever taught election in stronger terms! Others suppose that the use of *limited phraseology* on this subject, tends directly to undermine the precious doctrine of the generous gospel offer. Our blessed Lord entertained a very different opinion. He declared his intention to give his life for the *sheep;* and yet he afterwards commissioned his Apostles to go and preach the Gospel *to every creature*.

It may possibly be objected to the foregoing view of general atonement, that it is contrary to the doctrines usually termed *Calvinistic*. This we deny. The works of *Calvin* himself consist of 9 folio volumes, and yet it is believed that a single sentence cannot be found in them in opposition to general atonement; while he expresses himself in a manner favorable to it in numerous places. As this will probably be *news* to some of our readers, it may be necessary to give them a specimen or two of his language, that they may judge for themselves. "Although Christ suffered for the sins of *the whole world*, and is *offered* indiscriminately to *all men*, by the goodness of God, yet all do not apprehend him." Comment on Rom. v. 18.

Again he says:—"Christ suffered *sufficiently* for the whole world; but *efficaciously* only for the elect." 1. John ii. 2.

The *Calvinism* of the framers of the thirty-nine articles of the Church of England will not be denied, by any one acquainted with their views. Hear them on this subject. "The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of *the whole world*, both original and actual; and there *is none* other satisfaction for sin but that alone." Art. 31.

Luther, Calvin, Archbishop Usher, and many of the earliest English Reformers and Puritans, together with numerous others who held firmly the Calvinistic doctrines, agree precisely on this point. These names are mentioned because some persons attach considerable importance to the opinions of men who were so justly eminent for piety and force of intellect.

For our own parts, while we would differ from such men with great caution, nevertheless, as Presbyterians we believe, that the Word of God is the only infallible rule of faith and practice; and having delivered our sentiments as we think, in strict accordance with this Word, they are left to make such impressions on the minds of others, as the Lord in his wisdom may direct. S. S.

THE MINISTRY OF ANGELS,

A SERMON,

By JAMES GALLAHER.

Heb. i. 14.—"Are they not all ministring spirits, sent forth to minister for them who shall be the heirs of salvation?"

To unfold his glory in the redemption of man, is the grand object Jehovah had in view, when he formed the Earth and stretched out the heavens. The Spirit of inspiration, speaking of the Redeemer, declares, that "By him were all things created, that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." And in Eph. iii. 10, it is affirmed, that God "created all things by Jesus Christ, to the intent that now unto principalities and powers, in heavenly places, might be made known by the Church, the manifold wisdom of God." The same truth is taught in Prov. xvii. 4, "The Lord hath made all things for himself:"—and Rev. iv. 11, "Thou hast created all things; and for thy pleasure they are and were created."

Moreover the scriptures teach not only that such was God's design at the first creation, but that he is *now* using all things that he has made for this worthy and exalted purpose. From age to age the Omniscient eye neither "slumbers nor sleeps," while energy divine moves forward all the affairs of his vast empire. The great, are not above his management; the small, do not escape his notice. While at his bidding the sun and the moon rise and set, the seasons roll, and the stars of heaven hold on their courses, he feeds the young ravens, clothes the lillies, attends to the sparrow, and numbers the hairs of our head. Let us notice for a moment what God himself has said *of his employing* all things that he has made for

the accomplishing of his holy purposes respecting his Church.

1. He tells us that the unconscious elements, "fire, hail, snow, and stormy wind, fulfil his word." At his command the flood drowned the old world; the flames destroyed Sodom and Gomorrah; thunder, lightning, and hail, afflicted Egypt; and the Earth opened her mouth and swallowed up the company of Korah, Dathan and Abiram.

2 He employs the heavenly bodies. "The sun stood still, and the moon was stayed," until the enemies of Israel were overthrown. And it appears from the song of Deborah and Barak, that when Jabin, king of Canaan, sent that renowned warrior, Sisera, with nine hundred chariots of iron to destroy Israel, that there was an extraordinary influence from on high against him. "They fought from heaven, the stars in their courses fought against Sisera." Judges v. 20.

3. God employs insects and creeping things of the humblest name to fulfil his counsels. You see the proud Pharaoh, and the mightiest of nobles, retreating before hosts of frogs, and swarms of flies. You see the Hittite, the Amorite, and the confederate nations of Canaan, driven from their country by hornets. And when the presumptuous Herod wished to be considered a god, Jehovah commanded the worms, and they devoured him.

4. God rules the fowls of heaven, and the cattle upon a thousand hills are his. He commanded the ravens to feed Elijah. Bears executed his vengeance on those who mocked Elisha. When the king of Assyria settled idolaters in the land of Israel, Jehovah sent lions among them. And many ages after, he caused a fish to furnish Peter with tribute money.

5. The Lord uses his own people, in carrying on the interests of his kingdom. He sent Noah to preach to the inhabitants of the earth before the flood. He directed Moses to lead Israel from Egypt to the Promised Land. He commissioned Isaiah to preach in Jerusalem, and Daniel in Babylon. And he authorized the Apostles and their successors to carry the Gospel to all nations.

6. The Lord causes wicked men to promote his glory, though, they "mean not so, neither doth their heart think so." David exclaims, in view of God's perfect government, "Surely the wrath of man shall praise thee; the remainder of the wrath shalt thou restrain!" The Lord calls Nebuchadnezzar his *servant*. He sent Sennacherib to chastise Israel. He employed the Medes and Persians to overthrow Babylon: the Greeks, to overthrow the Persian empire: the Goths and Vandals, to scourge Rome.—In every age *he rules* the armies of heaven, and the armies of the earth.

7. Fallen angels are under his control. "He sent evil angels among the Egyptians." Ps. lxxviii 49. Sacred history shows us, that Satan could not touch Job's property, or his person, until the Most High suffered him. And in the days of Jesus Christ's dwelling among us, we learn that the devils could not even enter into swine, till he gave them permission.

8. The holy angels are all employed for the glory of God, and the advancement of his cause in the world. "Are they not all ministring spirits, sent forth to minister for them who shall be the heirs of salvation?" Is any one ready to say that it is incredible that God should employ such exalted orders of holy beings in ministring to the saints on earth? I reply: God has done greater things than this for his church on earth. He has given his Son, his only Son, not merely to minister to the saints, but to die for sinners, even the very chief. And the Apostle's argument is irresistible: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

That the holy angels are employed in offices of kindness and love to the Church of God, is taught abundantly in the Sacred Book. David says: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. xxxiv. 7. It is not an occasional visit only that the saints receive from their heavenly guardians, but they *encamp* round about them. Again: "He shall give his angels charge over thee to keep thee in all thy ways, they shall bear thee up in their hands, lest thou dash thy foot against a stone." Ps. xci. 11. 12.

Of the nature and employment of angels we know nothing but what we are taught in the Word of God. The following things are there set forth:

I. They are spirits; not embodied, as the souls of men are, but capable of passing from heaven to earth, and from earth to heaven, on the errands of the Almighty. They possess great power. We read of strong angels; mighty angels; angels that *excel* in strength. It was by an angel's arm that the great stone was rolled from the door of the sepulchre, on the morning that the Saviour rose. In one night an angel slew 185,000 of the hardy warriors of Assyria.

They are holy. They kept their first estate, when Satan and his companions fell. Their love and obedience to God has been perfect and without interruption from the morning of their existence.

They are possessed of immortal youth. The angels that appeared to the women at the Saviour's sepulchre, were as *young men*, had all the bloom, activity, and sprightliness of early youth, yet they were at least 4000 years old. Their youth is unfading and im-

mortal. Their glory is wonderful. The angel that gave to John the book of Revelation, was possessed of such heavenly lustre, that the beloved disciple was repeatedly on the verge of paying him divine honors.

Their benevolent affection for the human family is remarkable. "There is joy in the presence of the angels of God over one sinner that repenteth."

II. These angels are all servants to the Church of Jesus Christ.

Christ, the Redeemer of men, is seated on the right hand of the throne in heaven, far above all principalities, and powers, and might, and dominion, and every name that is named; and he is "head over all things to the Church." Eph. i. 20. The angels are all ministring spirits, sent forth to minister for them who shall be the heirs of salvation.

In Jacob's vision there is a beautiful representation of angelic ministry. "Behold a ladder set on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it; and behold the Lord stood above it." From this service there is no exemption: the brightest and most exalted are thus employed, they are *all* ministring spirits.

Toward the close of the Jewish dispensation, when the priest Zacharias had entered into the sanctuary to burn incense, a stranger of unusual appearance came into the sanctuary, and stood on the right side of the altar. Zacharias was filled with amazement at the approach of this extraordinary visitant. The stranger spoke: "Fear not, Zacharias; I am Gabriel, that stand in the presence of God; and am sent to speak unto thee." How benignant! how condescending is God! to send the bright spirits that stand in his presence, down to our guilty world on errands of love!

O christian! it hath never yet entered your heart to conceive how precious in the sight of the Lord, are those he hath redeemed by the blood of his Son! The very dust of their bodies he regards with care; he causes his angels to watch over it, and he will clothe it in immortal beauty in the resurrection morning. After journeying in the wilderness for forty years; the thousands of Israel assemble on the plains of Moab, to lament the loss of their leader. Often did the mourning tribes cast their weeping eyes up the steeps of the mountain of Nebo, whither their prophet had gone. He never returned. In the mount he was met by him that rideth on the pale horse, whose name is Death. But no sooner had the emancipated soul ascended to its lasting home, than, commissioned from on high, a celestial form, in robes of light, glides through the gates of the heavenly paradise, trailing a long bright path through

the heavens,—folded his plumes, and stood on the top of Pisgah. *It is Michael, the Archangel,* come to take care of the *body* of Moses.

III. Angels perform their ministry under the special direction of the Lord of glory. He doeth according to his pleasure in the army of heaven. They go not according to their judgment or pleasure, but go when and where he sends them. They are "sent forth." "These are they," says the prophet Zechariah, "whom the Lord hath sent to walk to and fro through the earth." Zech. i. 10.

IV. The grand object of angelic ministry is to promote the spiritual and eternal welfare of those whom Christ will bring to glory. "They are sent forth to minister for them who shall be the heirs of salvation." "We know that all things shall work together for good to them that love God, to them who are the called according to his purpose." "All things are yours," says the spirit of inspiration to the christian church: "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." I. Cor. iii. 21—23.

Sacred history abounds with instances in which are recorded the immense importance of angelic ministry to the Church of God.

After the first apostacy, when there was danger lest man should put forth his hand and take of the tree of Life, (which was not forbidden by the law) and dare to eat of that tree, and so profane a divine sacrament, and think to defy a divine sentence, vainly flattering himself that by this means he should 'live forever;' therefore, when the Lord sent him forth from the garden of Eden, "he placed at the east of the garden Cherubims, (ministring angels, so called) and a flaming sword which turned every way to keep the way of the tree of Life."

By the ministry of angels, Lot and his two daughters were led from Sodom on the morning of its overthrow. By the appearance of these 'Hosts of God,' Jacob, on his return to his father's house, was assured of protection from the wrath of Esau. The Law was given at Mount Sinai, and the pillar of cloud and of fire was conducted in front of the armies of Israel by the agency of the angels of God. When Elijah fled from Jezebel, he was fed and refreshed by an angel, that he might go on his journey. Elisha was surrounded by multitudes of these heavenly guardians, when the kings of Syria sent a great army to Dothan to take him. The Lord sent his angel and shut the mouths of the lions, when Daniel was thrown into their den. By the ministry of angels, the shepherds of Bethlehem were first told of the Saviour's birth. By them

was Joseph warned to flee into Egypt to escape the wrath of Herod. They came and ministered to Christ after his temptation in the wilderness: they attended him during his agony in the garden: they were the first to assure the disciples of his resurrection:— And when he ascended on high,

> "Cherubic legions guard him home,
> And shout him welcome to the skies."

By the ministry of an angel Peter was delivered from prison, on the night before Herod designed his death: and Paul was assured of safety when the dangers of shipwreck threatened him and all who were with him in the ship. And while the beloved disciple was in the Isle of Patmos, "for the word of God, and for the testimony of Jesus Christ," he was again and again cheered and comforted by interviews with these celestial visitants.

And even now, though the prophets are all dead, and the Lord Jesus Christ has ascended to heaven, and the Church on earth sees his face no more; and though the apostles, those burning and shining lights, are removed from their candlesticks, and the ministry of the Word is committed to frail, uninspired men, yet, O Zion! city of our God! thou art not forsaken. Still thy Redeemer sends forth his angelic armies to watch over thy welfare, and advance thy cause. These mighty spirits, unwearied with the labor of six thousand years, are still abroad in the earth, as fresh *now* in immortal vigor, as when at Earth's creation "the morning stars sang together, and all the sons of God shouted for joy." Full of the benevolence of the upper world, they are "all ministring spirits, sent forth to minister for them who shall be the heirs of salvation." They attend the disciple of Jesus in his private walks, and in his secret devotions; they warn him of danger; they present truth to his mind, and have an agency in guarding him against the snares of the world, the flesh and the devil. They rejoice in the morning and evening devotions of the family that call on the name of God. They meet with the congregations that worship in the sanctuary, and assist in their devotions; and on all occasions, they employ their mightiest efforts to roll forward the chariot of Salvation: these efforts will be continued till the whole earth shall be filled with the glory of the Lord.

But thousands of the kind offices they perform will only be known to the christian when he ascends to that world where they dwell. To that world they will be his guides. Lazarus died, and was carried by the angels to Abraham's bosom. And at this day, they encircle the bed of each departing saint, and bear, on triumphant wing, the emancipated spirit to the celestial city.

When Jesus has finished his work on the earth, and comes in all the majesty of God to the judgment of the world, the unnumbered millions of holy angels will attend him. And when the graves shall open, and the dead arise, he will send forth these swift messengers and they will gather all his children of every age and nation, into one bright and joyful assembly at his right hand. "Bless the Lord ye his angels that excel in strength, that do his commandments, hearkening unto the voice of his word."

REFLECTIONS.

1. In view of this subject, we cannot but admire the amazing grandeur of the plan of Redemption. Behold its foundation laid deep in the counsels of eternity, while its wider compass encircles all the works of God. Here the Father, Son, and Holy Ghost unfold the wonderful perfections of Divinity! Here is that marvellous act of God—his unspeakable gift. Here is that strange sight, —Jesus dying for a guilty world. Here is that powerful agency of the Divine Spirit reclaiming the revolted nations to their rightful Lord. Here is that noble cause, in which all the angelic armies have their hearts engaged, and their hands employed:—a cause so glorious, so god-like, that *against it*, that fallen spirit, the Prince of darkness, and his ruined associates, put forth their most fierce and furious efforts: but it goes forward conquering and to conquer; for it is borne along by the energies of the Almighty. And is there among the frail sons of earth, one traveller to the grave so infatuated—so perversely blind—as to imagine that this glorious Gospel of the blessed God, is a subject unworthy of *his* attention? a subject too low for a mind like *his?* One who says in his heart: "To court the applause of the multitude; to secure the laurel wreathe of Fame; to manage the political affairs of a county or a State; these are matters worthy to engross an enlarged mind;—these are concerns suited to an exalted intellect: but let others of feebler powers and inferior attainments, embark in that cause which fills the heart of Jehovah, and enlists the activity of all the hosts of heaven." Ah! my friends, it is not strange, that when the sinner's life has passed away as a dream, and the spell which Satan has now thrown around him is dissolved, and the folly of trifling with the message of the Son of God, stands out before him in the light of eternity, it is not strange, that before God, the sinner will stand aghast—covered with confusion unutterable:—and that proud in spirit, who had affected to look down on the Gospel with contempt, will look around in vain for help, and stretch imploring hands to the rocks and to the mountains, —"Mountains, fall on us! hills, cover us! hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb!"

for the great day of his wrath is come, and who shall be able to stand!"

2. In view of this subject, how great is the christian's debt of gratitude to the Redeemer! He guards his people as the apple of his eye. He numbers the hairs of our head. He employs all his angels in watching over those who are on their way to glory! And is it for us, blessed Lord! thou dost this? *For us!* Be astonished, O my soul! "Happy art thou, O Israel; who is like unto thee, O people saved of the Lord! The eternal God is thy refuge, and underneath are the everlasting arms!"

3. This subject should rouse us to activity in the cause of God. The Father, Son, and Holy Spirit are employed in this great work. All the angels in heaven are actively engaged. Truly it is a *high calling* God has given to his people, when he invites them to be workers together with God and his holy angels, in building up the kingdom of his dear Son. How infinitely glorious will be the result! Awake, Christian! awake! The Lord is on his way! Why stand ye here all the day idle?

4. What affecting interviews await the christian when he arises to the dwelling-place of angels! and Oh! what intimate & lasting friendships will he form there! If when you were sinking in the waves you were rescued by the hand of a stranger, and he departed before you learned his name—If, in your absence, the house in which your children slept were on fire, and one unknown to you rushed in and rescued them from death; should you, in after years, meet with this benefactor, what an ardent, abiding friendship would be kindled at once.

After the American Revolution, when Gen. La Fayette returned to Europe, he was seized by the hand of Oppression and thrown into the prison of Olmutz, where he was kept in long and close confinement. Two persons whom he had never seen, one of them a young American traveller, undertook to effect his liberation. The enterprise was exceedingly hazardous, but they continued their efforts, till they procured his escape. He was, however, soon retaken, and thrust back into the prison. But the interest which these strangers had taken in his welfare, made a deep impression on the heart of the captive hero. Many years after this, the General crossed the Atlantic, to visit once more the new world, where in early life he had fought for a nation's freedom. He landed at New-York: and judge of his emotions, when an interesting stranger came up and took him by the hand: "I am that young American, who attempted your release from the prison of Olmutz!"

But, Christian, when you cross that narrow sea that now separates you from the abode of angels, interviews of deeper interest—

emotions of a nobler order await you! Those benevolent spirits who, unseen by you, have been ministring to your welfare through many years of your pilgrimage, will gather around you, and the history of their labors of love will thrill your soul with ineffable delight. What now is dark, shall then be plain. You will know as you are known, and be blessed in the society of those happy servants of the great God

These delightful interviews, between the redeemed of the earth and the servants of God on high, are now going on, and have been continued ever since the spirit of Abel entered the world of glory. See the souls of the followers of Jesus, from age to age, ascending in a column of light to their eternal home, how are they greeted and welcomed by the worshippers of the Almighty, who dwell above! A form, clothed in celestial loveliness, approaches the venerable Lot: "Hail servant of the living God! welcome to these blest abodes! On earth I knew you well, and often did I visit you.—It was I who warned you of Sodom's approaching destruction;—It was I who led you from the devoted city, on the morning that the storm of wrath came down."

To Elijah, another holy spirit speaks: "Do you remember the day when you fled into the wilderness from the wrath of Jezebel, and lay down under the Juniper tree exhausted, and expecting to die? I am the angel that touched you and fed you there."

Peter meets the heavenly guide who struck off his chains, and led him forth from Herod's prison. And John again holds sweet communion with that bright angel who visited him when banished to the Isle of Patmos. Holy, happy community! Blessed Jesus! may we also be thine, in the day when thou shalt make up thy jewels!

ILLUSTRATIONS OF THE OMNIPOTENCE OF THE DEITY.

Omnipotence is that attribute of the Divine Being, by which he can accomplish every thing that does not imply a contradiction—however far it may transcend the comprehension of finite minds. By his power the vast system of Universal Nature was called from nothing into existence, and is continually supported, in all its movements, from age to age.—In elucidating this perfection of God, we might derive some striking illustrations from the record of his dispensations towards man, in the early ages of the world—when he overwhelmed the earth with the deluge which covered the tops of the highest mountains, and swept the crowded population of the ancient world into a watery grave—when he demolished Sodom and Gomorrah, *and the cities* around them, with fire from heaven—when

he slew all the first-born of Egypt, and turned their rivers into blood—when he divided the Red Sea, and the waters of Jordan before the tribes of Israel—when he made the earth to open its jaws, and swallow up Korah and all his company—and when he caused Mount Sinai to smoke and tremble at his presence. But, these and similar events, however awful, astonishing, and worthy of remembrance, were only *transitory* exertions of Divine Power, and are not calculated, and were never intended, to impress the mind in so powerful a manner as those displays of Omnipotence which are exhibited in the ordinary movements of the material universe. We have no hesitation in asserting, that, with regard to this attribute of the Divinity, there is a more grand and impressive diplay in the Works of Nature, than in all the events recorded in the Sacred History. Nor ought this remark to be considered as throwing the least reflection on the fulness and sufficiency of the Scripture revelation; for that revelation, as having a special reference to a *moral* economy, has for its object, to give a more particular display of the *moral*, than of the *natural* perfections of God. The miracles to which we have now referred, and every other supernatural fact recorded in the Bible, were not intended so much to display the *plenitude* of the power of Deity, as to bear testimony to the Divine mission of particular messengers, and to confirm the truths they declared. It was not, for example, merely to display the energies of Almighty power, that the waters of the Red Sea were dried up before the thousands of Israel, but to give a solemn and striking attestation to all concerned, that the Most High God had taken this people under his peculiar protection—that he had appointed Moses as their leader and legislator—and that they were bound to receive and obey the statutes he delivered. The most appropriate and impressive illustrations of Omnipotence, are those which are taken from the *permanent* operations of Deity, which are visible every moment in the universe around us; or, in other words, those which are derived from a detail of the facts which have been observed in the material world, respecting *magnitude* and *motion*.

In the first place, *the immense quantity of matter* contained in the universe, presents a most striking display of Almighty power.

In endeavoring to form a definite notion on this subject, the mind is bewildered in its conceptions, and is at a loss where to begin or to end its excursions. In order to form something approximating to a well-defined idea, we must pursue a train of thought commencing with those magnitudes which the mind can easily grasp, proceeding through all the intermediate gradations of magnitude, and fixing the attention on every portion of the chain, till we arrive at the object or magnitude of which we wish to form a conception. We must endeavor, in the first place, to form a conception of the bulk of the world in which we dwell, which, though only a point in comparison of the whole material universe, is, in reality, of most astonishing magnitude, which the mind cannot grasp, without a laborious effort. We can form some definite idea of those protuberant masses we denominate *hills*, which rise above the surface of our plains; but were we transported to the mountainous scenery of Switzerland, to the stupendous range of the Andes in South Amer-

ica, or to the Himmalayan mountains in India, where masses of earth and rocks, in every variety of shape, extend several hundreds of miles in different directions, and rear their projecting summits beyond the regions of the clouds—we should find some difficulty in forming an adequate conception of the objects of our contemplation. For, (to use the words of one who had been a spectator of such scenes) "Amidst those trackless regions of intense silence and solitude, we cannot contemplate, but with feelings of awe and admiration, the enormous masses of variegated matter which lie around, beneath, and above us. The mind labors, as it were, to form a definite idea of those objects of oppressive grandeur, and feels unable to grasp the august objects which compose the surrounding scene." But what are all these mountainous masses, however variegated and sublime, when compared with the bulk of the whole earth? Were they hurled from their bases, and precipitated into the vast Pacific Ocean, they would all disappear in a moment, except perhaps a few projecting tops, which, like a number of small islands, might be seen rising a few fathoms above the surface of the waters.

The earth is a globe, whose diameter is nearly 8,000 miles, and its circumference about 25,000; and, consequently, its surface contains nearly two hundred millions of square miles—a magnitude too great for the mind to take in at *one* conception. In order to form a tolerable conception of the whole, we must endeavor to take a leisurely survey of its different parts. Were we to take our station on the top of a mountain, of a moderate size, and survey the surrounding landscape, we should perceive an extent of view stretching 40 miles in every direction, forming a circle 80 miles in diameter, and 250 in circumference, and comprehending an area of 5,000 square miles. In such a situation, the terrestrial scene around and beneath us, consisting of hills and plains, towns and villages, rivers and lakes—would form one of the largest objects which the eye, or even the imagination, can steadily grasp at one time. But such an object, grand and extensive as it is, forms no more than the *forty thousandth part* of the terraqueous globe; so that before we can acquire an adequate conception of the magnitude of our own world, we must conceive 40,000 landscapes, of a similar extent to pass in review before us: and, were a scene, of the magnitude now stated, to pass before us every hour, till all the diversified scenery of the earth were brought under our view, and were 12 hours a day allotted for the observation, it would require 9 years and 48 days before the whole surface of the globe could be contemplated, even in this *general* and *rapid* manner. But, such a variety of successive landscapes passing before the eye, even although it were possible to be realized, would convey only a very vague and imperfect conception of the scenery of our world; for objects at the distance of forty miles cannot be distinctly perceived; the only view which would be satisfactory would be, that which is comprehended within the range of three or four miles from the spectator. * * * * * *

In estimating the size and extent of the earth, we ought to take into consideration, the vast variety of objects with which it is

diversified, and the numerous animated beings with which it is stored:—the great divisions of land and water, the continents, seas, and islands, into which it is distributed; the lofty ranges of mountains which rear their heads to the clouds; the unfathomable abysses of the ocean; its vast subterraneous caverns and burning mountains; and the lakes, rivers, and stately forests with which it is so magnificently adorned; the many millions of animals, of every size and form, from the elephant to the mite, which traverse its surface; the numerous tribes of fishes, from the enormous whale to the diminutive shrimp, which "play" in the mighty ocean; the earial tribes which sport in the regions above us, and the vast mass of the surrounding atmosphere, which encloses the earth and all its inhabitants as "with a swaddling band." The immense variety of beings with which our terrestrial habitation is furnished, conspires, with every other consideration, to exalt our conceptions of that Power by which our globe, and all that it contains, were brought into existence.

The preceding illustrations, however, exhibit the vast extent of the earth, considered only as a mere superficies. But we know that the earth is a solid globe, whose specific gravity is nearly five times denser than water, or about twice as dense as the mass of earth and rocks which compose its surface. Though we cannot dig into its bowels beyond a mile in perpendicular depth, to explore its hidden wonders, yet we may easily conceive what a vast and indescribable mass of matter must be contained between the two opposite portions of its external circumference, reaching 8,000 miles in every direction. The solid contents of this ponderous ball is no less than 263,858,149,120 cubical miles—a mass of material substance of which we can form but a very faint and imperfect conception—in proportion to which, all the lofty mountains which rise above its surface, are less than a few grains of sand, when compared with the largest artificial globe. Were the earth a hollow sphere, surrounded merely with an external shell of earth and water, 10 miles thick, its internal cavity would be sufficient to contain a quantity of materials *one hundred and thirty three times* greater than the whole mass of continents, islands and oceans, on its surface, and the foundations on which they are supported. We have the strongest reasons, however, to conclude, that the earth, in its general structure, is one solid mass, from the surface to the centre, excepting, perhaps, a few caverns scattered here and there, amidst its subterraneous recesses: and that its density gradually increases from its surface to its central regions. What an enormous mass of materials, then, is comprehended within the limits of that globe on which we tread! The mind labours, as it were, to comprehend the mighty idea, and, after all its exertions, feels itself unable to take in such an astonishing magnitude at *one* comprehensive grasp. How great must be the power of that Being who commanded it to spring from nothing into existence; who "measures the ocean in the hollow of his hand; who weigheth the mountains in scales, and hangeth the earth upon nothing!"

It is essentially requisite, before proceeding to the survey of objects and magnitudes of a superior order, that we should endeavor, by such a train of thought as the preceding, to form some tol-

erable and clear conception of the bulk of the globe we inhabit; for it is the only body we can use as a standard of comparison to guide the mind in its conceptions; when it roams abroad to other regions of material existence. And, from what has been now stated, it appears, that we have no *adequate* conception of a magnitude of so vast an extent; or, at least, that the mind cannot, in any one instant, form to itself a distinct and comprehensive idea of it, in any measure corresponding to the reality.

Hitherto, then, we have fixed only on a determinate magnitude, —on a scale of a few inches, as it were, in order to assist us in our measurement and conception of magnitudes still more august and astonishing. When we contemplate, by the light of science, those magnificent globes which float around us, in the concave of the sky, the earth, with all its sublime scenery, stupendous as it is, dwindles into an inconsiderable ball. If we pass from our globe to some of the other bodies of the planetary system, we shall find that one of these stupendous orbs is more than 900 times the size of our world, and encircled with a ring 200,000 miles in diameter, which would nearly reach from the earth to the moon, and would enclose within its vast circumference, several hundreds of worlds as large as ours. Another of these planetary bodies, which appears to the vulgar eye only as a brilliant speck on the vault of heaven, is found to be of such a size, that it would require 1,400 globes of the bulk of the earth to form one equal to it in dimensions. The whole of the bodies which compose the solar system (without taking the sun and the comets into account) contains a mass of matter 2,500 times greater than that of the earth. The sun himself is 520 times larger than all the planetary globes taken together; and one million, three hundred thousand times larger than the terraqueous globe. This is one of the most glorious and magnificent visible objects, which either the eye, or the imagination can contemplate; especially when we consider, what perpetual, and incomprehensible, and powerful influence he exerts—what warmth, and beauty, and activity he diffuses, not only on the globe we inhabit, but over the more extensive regions of surrounding worlds. His energy extends to the utmost limits of the planetary system—to the planet Herschel, which revolves at the distance of 1,800,000,000 of miles from his surface, and there, he dispenses light, and colour, and comfort, to all the beings connected with that far distant orb, and to all the moons that roll around it.

Here the imagination begins to be overpowered and bewildered in its conceptions of magnitude, when it has advanced scarcely a single step in its excursions through the material world: for, it is highly probable, that all the matter contained within the limits of the Solar System, incomprehensible as its magnitude appears, bears a smaller proportion to the whole mass of the material universe, than a single grain of sand to all the particles of matter contained in the body of the sun and his attending planets.

If we extend our views from the solar system to the starry heavens, we have to penetrate, in our imagination, a space which the swiftest ball that was ever projected, though in perpetual motion, would not traverse in ten hundred thousand years. In those track-

less regions of immensity, we behold an assemblage of resplendent globes, similar to the sun in size, and in glory, and doubtless, accompanied with a retinue of worlds, revolving, like our own, around their attractive influence. The immense distance at which the nearest stars are known to be placed, proves, that they are bodies of a prodigious size, not inferior to our own sun, and that they shine, not by reflected rays, but by their own native light. But bodies encircled with such refulgent splendor, would be of little use in the economy of Jehovah's empire, unless surrounding worlds were cheered by their benign influence, and enlightened by their beams. Every star is, therefore, with good reason, concluded to be a sun, no less spacious than ours, surrounded by a host of planetary globes which revolve around it, as a centre, and derive from it, light, and heat, and comfort. Nearly a thousand of these luminaries may be seen in a clear winter night, by the naked eye; so that a mass of matter equal to a thousand solar systems, or to *thirteen hundred and twenty millions of globes of the size of the earth*, may be perceived, by every common observer, in the canopy of heaven. But all the celestial orbs which are perceived by the unassisted sight, do not form the eighty thousandth part of those which may be descried by the help of optical instruments. The telescope has enabled us to descry, in certain spaces of the heavens, thousands of stars where the naked eye could scarcely discern twenty. The late celebrated astronomer, Dr. Herschel, has informed us, that, in the most crowded parts of the Milky-way, when exploring that region with his best glasses, he has had fields of view which contained no less than 588 stars, and these were continued for many minutes; so that "in one quarter of an hour's time there passed no less than *one hundred and sixteen thousand stars* through the field of view of his telescope."

It has been computed that nearly *one hundred millions* of stars might be perceived by the most perfect instruments, were all the regions of the sky thoroughly explored. And yet, all this vast assemblage of suns and worlds, when compared with what lies beyond the utmost boundaries of human vision, in the immeasurable spaces of creation, may be no more than as the smallest particle of vapour to the immense ocean. Immeasurable regions of space lie beyond the utmost limits of mortal view, into which even imagination itself can scarcely penetrate, and which are, doubtless, replenished with the operations of Divine Wisdom and Omnipotence. For, it cannot be supposed, that a being so diminutive as man, whose stature scarcely exceeds six feet—who vanishes from the sight at the distance of a league—whose whole habitation is invisible from the nearest star—whose powers of vision are so imperfect, and whose mental faculties are so limited—it cannot be supposed that man, who "dwells in tabernacles of clay, who is crushed before the moth," and chained down, by the force of gravitation, to the surface of a small planet—should be able to descry the utmost boundaries of the empire of Him who fills immensity, and dwells in "light unapproachable." That portion of his dominions, however, which lies within the range of our view, presents such a scene of magnificence and grandeur, as must fill the mind of every reflecting person with astonishment and reverence, and constrain him to exclaim, "Great is

our Lord, and of great power; his understanding is infinite!"—"When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained—what is man, that thou art mindful of him!" "I have heard of thee by the hearing of the ear;" I have listened to subtle disquisitions on thy character and perfections, and have been but little affected, "but now mine eye *seeth* thee; wherefore I humble myself, and repent in dust and ashes."

In order to feel the full force of the impression made by such contemplations, the mind must pause at every step, in its excursions through the boundless regions of material existence: for it is not by a mere attention to the figures and numbers by which the magnitudes of the great bodies of the universe are expressed, that we arrive at the most distinct and ample conceptions of objects so grand and overwhelming. The mind, in its intellectual range, must dwell on every individual scene it contemplates, and on the various objects of which it is composed: It must add scene to scene, magnitude to magnitude, and compare smaller objects with greater—a range of mountains with the whole earth, the earth with the planet Jupiter, Jupiter with the sun, the sun with a thousand stars, a thousand stars with 80 millions, and 80 millions with all the boundless extent which lies beyond the limits of mortal vision—and, at every step of this mental process, sufficient time must be allowed for the imagination to expatiate on the objects before it, till the ideas approximate, as near as possible, to the reality. In order to form a comprehensive conception of the extent of the terraqueous globe, the mind must dwell on an extensive landscape, and the objects with which it is adorned; it must endeavour to survey the many thousands of diversified landscapes which the earth exhibits—the hills and plains, the lakes and rivers, and mountains, which stretch in endless variety over its surface—it must dive into the vast caverns of the ocean—penetrate into the subterraneous regions of the globe, and wing its way, amidst clouds and tempests, through the surrounding atmosphere. It must next extend its flight through the more expansive regions of the solar system, realizing, in imagination, those magnificent scenes which can be described neither by the naked eye, nor by the telescope; and comparing the extent of our sublunary world, with the more magnificent globes that roll around us. Leaving the sun and all his attendant planets behind, till they have diminished to the size of a small twinkling star, it must next wing its way to the starry regions, and pass from one system of worlds to another, from one Nebula to another, from one region of Nebulæ to another, till it arrive at the utmost boundaries of creation which human genius has explored. It must also endeavor to extend its flight beyond all that is visible by the best telescopes, and expatiate at large in that boundless expanse into which no human eye has yet penetrated, and which is, doubtless, replenished with other worlds, and systems, and firmaments, where the operations of infinite Power and Beneficence are displayed, in endless variety, throughout the illimitable regions of space.

Here, then, with reverence, let us pause, and wonder! Over all this vast assemblage of material existence, God presides. Amidst the diversified objects and intelligences it contains, he is eternally

and essentially present. By his unerring wisdom, all its complicated movements are directed. By his Almighty fiat, it emerged from nothing into existence, and is continually supported from age to age. "HE SPAKE, AND IT WAS DONE; HE COMMANDED, AND IT STOOD FAST." "By the word of the Lord were the heavens made, and all the host of them by the spirit of his mouth." What an astonishing display of Divine power is here exhibited to our view! How far transcending all finite comprehension must be the energies of Him who only "spake, and it was done;" who only gave the command, and this mighty system of the universe, with all its magnificence, started into being! The infinite ease with which this vast fabric was reared, leads us irresistibly to conclude, that there are powers and energies in the Divine mind which have never yet been exerted, and which may unfold themselves to intelligent beings, in the production of still more astonishing and magnificent effects, during an endless succession of existence. *That man* who is not impressed with a venerable and overwhelming sense of the power and majesty of Jehovah, by such contemplations, must have a mind incapable of ardent religious emotions, and unqualified for appreciating the grandeur of that Being "whose kingdom ruleth over all." And shall such ennobling views be completely withheld from the Christian audience? Shall it be considered as a matter of mere indifference, whether their views of the Creator's works be limited to the sphere of a few miles around them, or extended to ten thousand worlds?—whether they shall be left to view the operations of the Almighty throughout eternity past, and to come, as confined to a small globe, placed in the immensity of space, with a number of brilliant studs fixed in the arch of heaven, at a few miles distance, —or, as extending through the boundless dimensions of space?—whether they shall be left to entertain no higher idea of the Divine Majesty than what may be due to one of the superior orders of the Seraphim or Cherubim,—or, whether they shall be directed to form the most august conceptions of the King eternal, immortal and invisible, corresponding to the displays he has given of his glory in his visible works? If it be not, both reason and piety require, that such illustrations of the Divine perfections should occasionally be exhibited to their view.

Christian Philosopher.

NARRATIVE

OF THE STATE OF RELIGION,

Within the bounds of the Presbyterian Church in the United States, and of Corresponding Churches, May 1831.

If the Churches in this land are not unfaithful to God and to themselves, the prospects of our nation are brighter far than even our past history.

What wonders will open to the view of the philanthropist and the Christian, who surveys this western world from the eminence of some fifty or sixty years hence! Already is our mountain of Zion

watered and refreshed by copious showers. Plants of grace are springing up on every side, healthful and vigorous: and the Sun of righteousness is rising upon it with healing in his beams.

The past year has been such a year of revivals and rejoicing in the church, as never before was known in this land.

In former years, details of revivals in the different *churches* have been given, but this year, we can give only the name of the *Presbyteries*. And we are happy to say that forty-four have sent in reports of the visitation of God's Spirit, and of hundreds of sinners converted by his power. In the Presbyteries of Champlain, Albany, Troy, Watertown, Oneida, Otsego, Chenango, Courtland, Cayuga, Onondaga, Tioga, Geneva, Ontario, Rochester, Genesee, Niagara, Buffalo, North River, New York 1st, New York 3d, Erie, Huron, Cincinnati, and West Hanover, the revivals have been powerful and general beyond any that have ever before been reported to the Assembly. In the Presbyteries, Columbia, St. Lawrence, Oswego, Bath, Hudson, Bedford, Long Island, New York 2d, Newark, Elizabethtown, Philadelphia, District of Columbia, Carlisle, Columbus, Chilicothe, Miami, Salem, Kaskaskia, Cleaveland and Charleston, Union, there have been revivals more or less powerful. Some of them in years past would have been denominated great and glorious works of grace, and in none of them are there less than two or three or more churches blessed by the Spirit, and some of them in a very signal manner. Besides these, some other Presbyteries have reported single churches which have been revived within their bounds. The whole number of the churches thus visited is more than three hundred and fifty. Many of these revivals are at this time in progress: some of them increasing in power and interest, and almost every week adds the name of some new churches to the favored list. Our prayer to God is, that the number may never be diminished, nor the work decline, until not only every church, but every soul shall be blessed. How many are already subjects of renewing grace, it is impossible to estimate, with any degree of accuracy; but in this we may rejoice, that many thousands of immortal souls who were but a few months ago enemies to Christ, and led captive by Satan, are now obedient servants to the Saviour, and rational expectants of eternal glory.

The character of this work, so far as we can learn, has generally been such as the friends of God must approve, and desire to see continued—still, solemn, and in some cases overwhelming. In general there has been but little to produce distrust, or to awaken fear in the mind of the most timid and cautious christian. And it is worthy of remark, that we hear but little of open and violent opposition. The presence and power of God have been so manifest, that the most vile, though they refuse to repent, have not the hardihood to oppose or to revile. And for this we would give thanks to God, that while revivals are becoming more frequent, and more powerful, they are also becoming more pure from every thing of human origin.

In these great works of salvation some of all orders, and ranks, and ages and characters have been included. The child of six and seven years, yet in the infant school; and the aged sinner who had

passed his fourscore years in rebellion, have in the same congregation, been brought together at the feet of Jesus, and some of all the intermediate ages. The great and learned officers of state, and the most illiterate servants have been found together in the same prayer meeting on a level before the throne of God. The man of wealth, and the poor man, have united in *begging for mercy* of Him who is no respecter of persons. It is, however, believed, that no previous revival ever took so large a proportion of the wealth, and learning, and influence of society, as this has done. Literary and professional men who are at the head of society, giving the tone to public sentiment, have been brought into the kingdom in far greater numbers than ever before was known. Moral men, who have regarded themselves as approved of God on account of the purity of their lives, and the openly vicious and profane, have been alike humbled before God, on account of their vileness, and the just sentence of wrath which was upon them. In many instances the intemperate, tottering upon the verge of a drunkard's grave, have been rescued by the sovereign mercy of God, and made temperate sober christians. Some of every character and condition in life have been taken, so that we need not despair of any, but should labor and pray, in hope and faith, for all. In some congregations, especially in the western section of the State of New York, the work has been so general and thorough, that the whole customs of society have been changed. Amusements, and all practices of a doubtful character, the objects of which are simply pleasure, have been abandoned, and far higher and purer enjoyment is found in exercises of devotion, and engagements for the glory of God and the salvation of men. So far as we can learn, the new converts come at once into all the designs and plans of benevolence which are the glory of the present day, and rejoice in bearing their part in the conversion of the world. Already have the treasuries of many benevolent societies felt their influence. It is also worthy of remark, that in very many instances, and we do not know but in all, where a person has wronged another, on his professing repentance before God, he has been solicitous to make a speedy and full restitution for the injury; and in all cases, the converts are immediately zealous friends of the Temperance Reformation, and friends of every thing that favors the cause of the Redeemer. All the effect of these revivals, that is worthy of regard, is the advancement of the cause of Christ in the hearts of individuals, in the church, and in the world. Should they continue and increase, as we pray they may, and produce no other effects than they have already done, they will shortly bring into our country all the blessings promised of God to the church in the latter days. They multiply the families that call on the name of the Lord; they change the moral aspect and habits of society, by giving the tone of christianity to public sentiment and practice; they silence the clamor of opposers, and close the lips of the profane; they rescue the Sabbath from under the feet of the impious; break up the deep and strong foundations of iniquity; disperse the assemblies of the wicked, and fill the churches of God from the haunts of dissipation. They close up the fountains from whence flow the desolating streams of intemperance, licentiousness, and

every vice; and give increasing energy and triumph to all the plans of benevolence, by which this revolted world is to be brought back to the service and the favor of God. What more, or what different then, does the church need to bring in her millennial glory? While we pray God to multiply such revivals, and thus cause his kingdom to come, we would urge all the friends of the Redeemer, and the ministers of Christ in particular, to be diligent and faithful in using the means by which they are promoted.

In the Presbyterial reports, Sabbath Schools, Bible Classes, the distribution of religious tracts, faithful private conversation, three and four days' meetings, observing seasons of fasting and prayer, frequent prayer-meetings, especially at sun rising, have been mentioned as means which God has blessed. Neither from these nor any other means, however, ought we to expect success, unless they are employed with a heart that earnestly desires the blessing—feels its entire dependance on sovereign grace, and relies with unwavering confidence on the promises of God to grant the request of his people.

But especially from every Presbytery where revivals exist, we learn that God is pleased to mark with peculiar favor every well-directed effort to promote entire abstinence from ardent spirits. Where this cause is triumphant, it is so sure a harbinger of a revival, that there is no danger in crying, "The Kingdom of God is at hand." With respect to the kind of preaching which it pleases God to make effectual we are prepared to say, there is in it nothing peculiar—nothing but a full and plain exhibition of the great doctrines of the Bible which are expressed in our Confession of Faith: but such an exhibition of them as shows the sinner his entire *voluntary* wickedness; and that no palliation or excuse can be offered for his violation of God's law: that he is absolutely and entirely dependant on the Spirit of God; and that this dependance appears the strongest possible encouragement to immediate repentance and right moral action, because that Spirit is constantly striving with him and urging him to that point:—that now his eternal interest is suspended solely, on his own choice; and while it takes away all his excuses for impenitence, urges him to the immediate choice of life, by all the motives that can be made to bear upon the mind, and move the heart. We do hope that all these means will be more faithfully employed, with stronger desire, with more humility, faith and prayer; and we pray that they may be more abundantly prospered of God. Then will the cry of coldness and death and dissentions, which now comes from many of the Presbyteries, cease to be heard in our great convocations.

Though we have dwelt thus long on things that demand our gratitude and praise, yet from the narrative of many Presbyteries, we might declare facts respecting the powers and works of darkness, in the extreme painful and alarming. Ordinances of God are neglected and despised; the Sabbath and the name of the Lord profaned; the servants of Christ defamed and slandered, and their benevolent designs perverted. Infidelity, Universalism, Papacy, and many errors and delusions still abound, and intemperance still prevails. And it is with extreme and unmingled regret, that we hear

of some members of our churches who encourage the latter crime, by making, vending, and using ardent spirits.

We do affectionately, but earnestly, entreat all such individuals by the love of Christ, and by the value of immortal souls, that they immediately reform, or renounce their profession of having the Spirit of Him who sacrificed himself to *save* the souls of men.

Other evils have been reported which are very distressing, but to dwell upon them, and to weep over the ruin they spread, will not redress them. As the Spirit of God is poured out, and his kingdom advances, we know that they will be diminished.

As the general affairs of the kingdom are very much conducted by societies of different names, in order to learn fully the advancement of the cause of Christ, we must attend to their respective reports.

That noble institution, the American Board of Commissioners for Foreign Missions, in which our own church is equally interested with the Congregational and Reformed Dutch Churches, is making steady and successful progress in its operations among the heathen. More than 1,200 converts from heathenism are connected with the churches formed in its various missions; and it is a fact interesting to the Assembly, that a majority of its missionaries, and much the greatest number of its mission Churches, belong to our denomination. The whole number of its missionaries, clergy and laity, male and female, now in the field, is 235. Several churches in one of the interior Presbyteries of New York, moved by recent statements of a deficiency in the receipts of the Board, and several Presbyteries in different parts of the country, solicitous that more should be done in the Presbyterian Church for foreign missions, have each resolved to furnish the means of support for one or more Missionaries, and it is earnestly hoped their example may provoke many to similar good works.

The Assembly has been pained to hear, since its present session commenced, that the distinguished friend of missions, and principle Secretary of the Board, as well as the devoted friend and able advocate of the oppressed Indians, *Jeremiah Evarts, Esq.* has been removed from his earthly labors.

The grand design of the American Bible Society to supply every destitute family in the nation with the Bible is nearly accomplished. This invaluable institution is well sustained by the benefactions of the church, and every year witnesses an augmentation of its power and extension of its influence.

Home Missions, under the direction of the American Home Missionary Society, and the Assembly's Board, have been carried forward with increased energy, and they have been crowned with unprecedented success. The number of Missionaries reported by the American Home Missionary Society has been increased during the year from 342 to 463. Those of the Assembly's Board from 198 to 233, making the whole number employed by both institutions, 696; and not less than 900 congregations have been aided in their support. More than eighty churches aided by both institutions have been visited with special revivals of religion. The Missionaries of the American Home Missionary Society have made returns of 2589

additions to the churches on profession of their faith, and the number thus added to the churches aided by the Assembly's Board, is estimated in their report at not less than 1500. making in all more than 4000 who have been admitted for the first time to the communion of the church. In view of such results who can refrain from lending a helping hand? Surely the wilderness and the solitary place has been made glad for them, and if this work is urged forward as it ought to be, every moral desert in our land will blossom as the rose.

The education of pious indigent young men for the ministry, has been carried forward with unprecedented energy and success. And while we have put our hands to the work to train up ministers for the church, and have prayed the Lord of the harvest to send labourers into the harvest, he has answered our request, not only in blessing the beneficiaries, and in preparing hundreds more for patronage in the churches, but he has poured out his Spirit upon most of the colleges and seminaries of learning in our land, consecrating the hearts, the talents, the education and the lives of the young men who are advanced in their literary course, to himself. Such efforts attended with such blessings will soon be able to meet the cry for more labourers, which comes from every part of the country, with a well educated, and well trained host of pious ministers.

The American Tract Society is yearly doing more and more to spread the knowledge of the Gospel of Christ through the country. Not only are its silent preachers eminently useful where the living teacher cannot be sustained, but the cause of revivals and the salvation of souls in our congregations are promoted by their influence. By the monthly distribution of a single tract to every family, which has been adopted by many of our churches, so much good has been done that we hope every church will without delay engage in the work.

The American Sunday School Union is making vigorous and successful efforts to extend the blessings of sabbath school instruction throughout the country. During the past year God has seen fit to visit these nurseries of the Church in a remarkable manner. In many instances they have been the means of revivals, and thousands of scholars and teachers we trust have been brought into the fold of Christ. We rejoice to learn that there are now not less than 450,000 scholars connected with the Union, and that the resolution some time ago adopted to establish schools throughout the Valley of the Mississippi, is going into operation with flattering prospects of success.

The Seaman's Friend Society, the Colonization Society, together with kindred institutions, are making a happy and joyful progress in their enterprises. While God is abundantly enriching the church by giving fruitful seasons, and prospering all the means of wealth; while he is adding to her the influence and riches of thousands, who have hitherto been opposed; and while by the reformation of habits promoted by the Temperance Society, far more is saved to her than all that had been expended, is it not unreasonable, and must it not be provoking to the God of heaven, that any benevolent Society should be cramped and retarded in its operations for the want of more

liberal support? "The liberal soul shall be made fat, and he that watereth shall be watered also himself." As the large demands of these Soci ties are more promptly and fully met, we shall see the triumphs of the cross and the reign of grace.

From the General Association of Connecticut we learn that the same reviving influences of the Holy Spirit which have visited so many portions of our church, have been poured out upon theirs. And often as those churches have been blessed with revivals of religion; yet such revivals—in respect to the number of the subjects, the rapidity of the work of conversion, the harmony of the churches and pastors, the absence of all to which the fastidious might plausibly object, and the overawing manifestation of the power of God, have rarely, if ever, been witnessed there before. Not less than fifty congregations have experienced in a greater or less degree the special visitation of the Spirit of God since the commencement of the present year, and every week brings tidings that another and another of the churches is rejoicing in the same mercy of the Saviour. The cities of Hartford and New Haven have been particularly blessed. In Yale College, about 120 of the students have given evidence of having passed from death unto life.

From the General Association of Massachusetts no report has been received. From the General Convention of Vermont, the General Consociation of New Hampshire, the General Conference of Maine, the evangelical Association of Rhode Island, and the Synod of the German Reformed Church, we learn much that is cheering. Though not blessed with so many and so peaceful revivals of religion, yet many of their churches are refreshed by gentle showers of grace, and in general, the cause of piety and benevolence is advancing. And it is worthy of remark, that in all these connections God is manifesting peculiar favor to the Colleges and Seminaries of learning. In many of them, especially at Middlebury, Dartmouth, and Bowdoin, there have been interesting revivals of religion.

By all these mighty works we are anew reminded that we live in the most eventful period of the world; a period when holiness is to take the precedence of sin, direct the conversation and control the customs of society. This precedence the world has held too long, and values it too highly, to relinquish it without a struggle; but our God will prevail. It will be accomplished, not by might nor by power, but by the Spirit of Jehovah, yet through human agency. The place for Christ's ministers and people is at the feet of their Redeemer while they rely entirely upon his grace.

Nothing unknown in the Scriptures or untried in the Church is needed in the conversion of the world to God. The whole church is warned to be more humble, more prayerful, and more faithful and devoted in the work of the Lord, expecting his grace, and relying upon him for the fulfilment of all his promises; and the desired result is sure.

The removal of some of our fathers and brethren from this field of their labors to their rest above, admonishes us, that what we have to do we must do quickly. Another year may number us too with the dead.

The revolutions taking place upon the Eastern Continent, and the power of God there manifested in overthrowing the thrones of kings, wresting the sceptre from the hand of princes, causing the long oppressed to breathe the air of freedom, humbling the crescent of the false Prophet, entering the strong entrenchments of the man of sin, and scattering his devoted hosts, give encouragement that the day of the world's redemption is rapidly approaching. The Lord is shaking terribly the earth, and overturning the nations to prepare the way for Him whose right it is to reign.

Let us give ourselves wholly to the work of the Lord, that in our beloved land it may speedily be accomplished, and that as we bear the standard of the cross among the nations of the earth, we may witness with joy their submission to the Prince of Peace.

By order of the General Assembly,

EZRA STILES ELY, *Stated Clerk.*

Philadelphia, June 3d, 1831.

Abstract of the fifteenth Annual Report,

OF THE AMERICAN EDUCATION SOCIETY.

This Society held its Fifteenth Anniversary on the 23rd of May, in Park-st. Church, Boston.

The Report commences by adverting to the extensive effusions of the Holy Spirit by which the present period is distinguished.—From various religious journals it appears that 434 towns in 17 States have been blessed with revivals; 181 in New England, 187 in New York, and 66 in other States of the Union. This enumeration for obvious reasons must be incomplete. The number of towns which have been blessed to a greater or less extent with revivals, cannot fall much short of 1,000. In 185 towns more than 18,000 instances of conversion are reported as having taken place. From these *data* "it is not extravagant to suppose that the whole number hopefully converted, in all the places visited, may not be less than fifty thousand."

It is worthy of special notice that cities and colleges have shared largely in this divine blessing. The colleges most favored are, Yale, Amherst, Middlebury, Bowdoin, Williams, Hamilton, Jefferson, Kenyon, Union, Hampden Sidney, New Jersey, Western Reserve, Brown University, and the University of Ohio. In these institutions the number of students hopefully converted, is three hundred and twenty. Many pastors and missionaries, will, no doubt enter the field, in consequence of these revivals.

The wants of the society have never been greater than during the past year, and never has the public showed more decided liberality in regard to them.

Since the last annual meeting there have been assisted from the funds, 157 young men in 10 Theological Seminaries, 274 in 21 colleges, 166 in 59 Academies, and 7 under private instruction; making a total of 704 young men assisted in 90 institutions of learning.

The result of the efforts made by the young men to support themselves is as follows: 90 students in Theological Seminaries have earned $2.268; 197 in Colleges, $6,562; 97 in the first stage, $2,630; making a total of 384 students; who have earned $11,460. To this sum add the amount of earnings for the four preceding years, and it gives a total of $40,347.

The amount refunded in 11 years up to May, 1826, was $339 60; in the year ending May, 1827. $90: May 1828. $816; May 1829, $830 90; May 1830, $1,007 84; and the last year, $2,647 63.—Total 5,731 97.

The receipts of the last year amount to $40,450 34.—Of this sum $3,264 02 have been received on account of permanent scholarships; $100 on account of the permanent fund, leaving $37,086 32 for the current use of the Society, which is $11,000 more than was received last year for the same purpose.

The expenditures for the year amount to $41,544 89, which added to the debt of the Society, viz. $8,347 91, makes the whole charge upon the Society for the year, $49,892 80. To meet this charge there have been appropriated from the *current fund* the above stated sum, $37,086 32; from the *Scholarship Permanent Fund* transferred by request of the donors, $3,809 87; and from the *General Permanent Fund*, transferred by order of the Directors $8,120; making a total of $49,016 19, and leaving a small debt upon the Society of $876 51.

The Rev. W Cogswell, Gen. Agent for New England, has given increased strength and activity to the operations of the Society in that part of the country. He has visited every State in New England, except Vermont, raised funds, and formed sixteen auxiliary Societies.

The Western Agency established in Cincinnati, of which the Rev. Franklin Vail is Secretary, has continued in active operation during the year. A Branch Society has been formed in Illinois. The Miami Presbytery, Ohio, and the Franklin Education Society, Mass. have been recognized as Auxiliaries.

A reorganization of the Presbyterian Branch has recently been made, in consequence of which its operations will hereafter be conducted on a more extended scale. The Secretary of the Parent Society has been invited to become Secretary of the Presbyterian Society, and the Directors have consented that he remove to New York for this purpose, still holding the same general relation he now does to the Parent Society, and especially his pastoral relation to the young men under the care of the Society.

The general prosperity which has attended the Society during the year has been extended to its periodical publication, the Quarterly Register. The responsibility of the editorial management of this work, is hereafter to rest exclusively upon the Assistant Secretary, to whom it is chiefly indebted for the high character which it has already obtained.

The whole number assisted by the Society since its organization in 1815, is TWELVE HUNDRED AND FOUR. Of these, *four hundred* have been, or are soon to be, licensed to preach the gospel. About

six hundred others are now pursuing study. Thirty-four have died while under patronage, and as many more have failed for want of health.

DEFENCE OF FOREIGN MISSIONS.

Extract from an address of Hon. Thomas S. Grimke, delivered at the dedication of a Bible and Tract Depository, in Charleston, S. Carolina.

Sometimes it is said that it is no part of our duty or interest to set aside, for the good of other countries, a portion of our wealth and of our services; that whilst the poor, and ignorant, the vicious, and unconverted, abound in our own land, they should be the sole objects of our care. But, assuredly, he who said to us, 'freely ye have received, freely give,' could never hold us guiltless, if having received liberally at his hands, we should only give to such of his children as are our fellow-citizens, and not to all, as our brethren. And as it has pleased our heavenly Father to command, that prayer and supplication be made for all men, can we believe that we shall escape condemnation, if we give to the heathen our prayers, but deny to them any portion of our time, and labor, and riches? Besides, if the argument avail, we ought to spend no part of our income, out of our own immediate families, while a single member is unprovided in any thing. But do we not see that all men are related to us, and have claims upon us, as their brethren, under the christian system, just as our fellow-citizens of the same town or country, are connected with us under the same charter or constitution? We are bound to our families, by the ties of natural love; to our neighbours, by the bonds of social intercourse; to our countrymen, by the obligations of patriotism; to our fellow men, by the commands, and promises, and hopes of the Gospel. And if the human race be indeed but one family, though dwelling in different lands, as brothers and sisters often reside in different cities, or villages, or countries; and if the Gospel be the Charter, the Constitution, ordained for the government of the whole human race, to the end of Time, then are our obligations to the heathen of the highest authority. Shall we not indeed, imitate the example of Him, who, although he sent forth his disciples before his ascension, only to the lost sheep of the house of Israel, yet ordained as the unchangeable law of his church, that they should go out into all the world, and preach the Gospel to every creature. They waited not, till the whole land of Judea was Christianized; for then had they waited until this day, and waited in vain. It was in an age of miracles, that the Spirit commanded Philip to draw nigh to the Ethiopian; that a vision taught Peter, what God hath cleansed, call not thou common or unclean; that a man of Macedonia appearing by night said to Paul, "Come over into Macedonia and help us." Now, whatsoever things were written aforetime, were written for our admonition: and shall we profit nothing by the heavenly examples of the Scripture record, speaking as never man spake, teaching as never man taught? Shall we await, until

the angel, or the dream, or the vision, sent to Prophets and Apostles, shall come to enlighten our understandings and open our hearts? In vain may we wait; for if we hear not Moses and the Prophets, neither should we be persuaded though one rose from the dead. And if we thus wait for some star to lead our way, even the mild reproof, "ye men of Galilee, why stand ye gazing up into heaven?" shall not be vouchsafed to us.

THE THOUSANDS WASTED ON RELIGIOUS SOCIETIES.

From the same.

But there are those who complain of the thousands expended annually in forwarding the ends of religious societies. The children of this world cast their mites by tens of thousands on the altars of vice and fashion. The Theatre alone, swallows up in one year, as in a fearful, mighty Maelstrom, more of our wealth than all the religious societies of the Union. The gambling table, inexorable as death, insatiable as the grave, consumes its hundreds of thousands; while the Demon of Ardent Spirits levies a yearly tribute of twenty-eight millions. The children of this world are indeed wiser than the children of light; those *pour* out their pleasures, with a spendthrift joy, at the shrine of vice, and luxury, and fashion; but these, in the cause of God, and of eternity, and of perishing souls, too often yield up with reluctance, even the crumbs that fall from their tables. The primitive Christians dedicated to charitable uses the tenth of their income; but a great majority of modern christians are content to give, some the thirtieth, some the sixtieth, and some even the hundredth part. May the day yet come, and may its dawn have arisen, even now on our dear country, when her people, so privileged, and blessed, and honored by God, shall bestow with a prodigal gratitude, on the noble institutions of Religion, Literature, and Benevolence, those thousands and tens of thousands now wasted, like showers in the desert, on crimes and vices, on follies and fashions!

AMERICAN BOARD FOR FOREIGN MISSIONS.

The Essays on the necessities and claims of the missions and Missionaries, under the direction of the American Board of Commissioners for Foreign Missions, published in the late numbers of the Religious Intelligencer, have been reprinted in pamphlet form for distribution among the friends of missions. It is ardently hoped that this disclosure of the necessities of this great and good institution will call forth a prompt and generous response from the christian public. The tree that we have planted and nurtured so long, till under the blessing of God, it has struck its roots deep and spread its branches broad, must not cease to put forth "its leaves for the healing of the nations," or yield a stinted sickly growth for lack of a little watering and a little tilling. It cannot grow without it, and this the American Church is pledged to give it. Let then those who have not forgotten their compassion for the nations that are lying in darkness

full of the habitations of cruelty, take care that it be still nurtured and watered.

The following collection of facts are appended as a postscript to the pamphlet:

"The number of communicants in each of the three denominations, which are represented in the American Board of Commissioners for foreign Missions, is as follows, according to the Quarterly Register of the American Education Society, for Feb. 1831.

Presbyterian,	173,329
Orthodox Congregational,	140,000
Dutch Reformed,	78,888

The American Board of Foreign Missions is composed of 66 clergymen and laymen, belonging to the Presbyterian, Congregational, and Dutch Reformed Churches, in the following proportions, viz:

Presbyterians,	31
Congregationalists,	28
Dutch Reformed,	7

The whole number of missionaries, or preachers of the gospel, under the direction of the Board, is 60.

Presbyterians,	34
Congregationalists,	24
Dutch Reformed,	2

These proportions may not be stated with perfect accuracy, but the error, if there is one, is very small. The great majority of the *churches*, which have sprung from these missions, are Pesbyterian; that is, all the churches connected with the missions among the Indians are such.

The Presbyterian Church is represented, also, in the Missions in the Sandwich Islands, in India, and the Mediterranean, though the Congregational preachers in those missions are, at present, the most numerous. One of the two missionaries belonging to the Dutch Reformed Church, is in Ceylon, the other is in China.

Of the twenty-one missionaries now accepted, but not sent out, *nine* are Presbyterians.

It is believed, that the Prudential Committee have never expressed to their missionaries, directly or indirectly, any opinion or wish, relative to the form of church government they should adopt in the organization of the mission Churches. The missionaries have always been left to determine this point for themselves, according to their own views of expediency and duty.

The Board sustains *precisely the same* relation, in all respects, to the ecclesiastical judicatories, or associations, of the three denominations with which it is connected.

The Board is in little danger of becoming unfriendly to the truth, and can never be formidable to it; for, as soon as it could be proved to be corrupt in doctrine, or practice, it would at once lose its means of supporting missions among the heathen.

IS IT USELESS?

Is it of no use to join a Temperance Society? We respectfully invite those who endeavor to think so, and who regard this institution as of little importance,

to look at a few facts stated in the notice given of the late annual meeting of the American Temperance Society.

More than 3,000 drunkards have ceased to sip the poison! More than 300,000 members of Temperance Societies! The bills of mortality lessened many thousands! Millions of dollars saved from a use more criminal than the mere waste! These facts will awaken, we trust, increasing effort in the cause which has been so auspiciously commenced. Let not its advocates think that the work is done. There is no time for them to sleep, or be inactive, while hundreds and thousands of their fellow-citizens are sacrificing property, health, friends, character, conscience, and life itself, over the insidious draught. The combined influence of the temperate, seen and felt among every class in the community, is needed, and will be needed, till those who buy, or sell, or taste, the delicious poison, shall no longer be found in society.

Connecticut—In this State, there is a Temperance Society in every County, and a Branch in every parish. The frequent meetings of these Societies keep the subject continually before the public, and the cause, of course, prospers as fast as truth can do its work. *So. Rel. Telegraph.*

FAYETTEVILLE, N. C. BURNT.

Nearly the whole of the town of Fayetteville was destroyed by fire, on Sunday the 29th of May. The loss of our fellow citizens there, is described as being very great. The Raleigh Register says: The devastation is complete, and in its accumulating horrors, leaves the other calamitous events of a similar nature far behind it, in the misery which it must have entailed on the sufferers. The whole of the business part of the town is destroyed, including the Banking Houses of the United States and Cape Fear Banks—the Town House—the Episcopal and Presbyterian Churches—the La Fayette and mansion Hotels—the Printing Offices—and almost every Store in the place. The fire commenced about 12 o'clock on Sunday, whilst most of the inhabitants were at Church, and is believed to be the result of pure accident. From the extensive range of the fire, it is hardly possible to attempt any calculation of the amount of loss! We regret to learn that but one or two individuals were insured, among whom was Mr. Donaldson of New-York, a large proprietor of real estate. One of the letters received says, "Our richest men have lost their all, and many families have no covering but the open air." It is nevertheless, a subject of grateful satisfaction that *no lives were lost*, nor did any one, as we are informed, sustain material personal injury. About 600 private buildings were destroyed. The list of sufferers contains the names of 150 individuals and firms; and the loss of property is estimated at a million and a half of dollars.

We rejoice to learn that efforts to relieve the sufferers were immediately made by the citizens of Raleigh, and their example, it is hoped, will not be lost on others. A meeting of citizens was held in that city on Tuesday the 31st ult.—$600 were subscribed at once, and a resolution adopted to present the subscription paper to the citizens generally. The intendant and commissioners were requested to borrow, on the credit of the city of Raleigh, the sum of $1,000, in addition to the voluntary subscriptions.

A Town meeting was called in Norfolk, on Tuesday last, by the Mayor of that Borough, to consider and adopt measures for the relief of the sufferers by the late calamitous fire in Fayetteville, N. C

So. Rel. Telegraph.

The

Calvinistic Magazine.

"Earnestly contend for the faith which was once delivered unto the saints."

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OMNIPOTENCE OF THE DEITY.

Illustrations Continued from page 216.

The *rapid motions* of the great bodies of the Universe, no less than their magnitudes, display the infinite Power of the Creator.

We can acquire accurate ideas of the relative velocities of moving bodies, only by comparing the motions with which we are familiar, with one another, and with those which lie beyond the general range of our minute inspection. We can acquire a pretty accurate conception of the velocity of a ship impelled by the wind—of a steam-boat—of a race horse—of a bird darting through the air—of an arrow flying from a bow—and of the clouds impelled by a stormy wind. The velocity of a ship is from 8 to 12 miles an hour,—of a race-horse, from 20 to 30 miles,—of a bird, say from 50 to 60 miles,—and of the clouds, in a violent hurricane, from 80 to 100 miles an hour. The motion of a ball from a loaded cannon is incomparably swifter than any of the motions now stated; but of the velocity of such a body we have a less accurate idea; because, its rapidity being so great, we cannot trace it distinctly by the eye, through its whole range, from the mouth of the cannon to the object against which it is impelled. By experiments it has been found, that its rate of motion is from 480 to 800 miles in an hour; but it is retarded every moment, by the resistance of the air and the attraction of the earth. This velocity, however, great as it is, bears no sensible proportion to the rate of motion which is found among the celestial orbs. That such enormous masses of matter should move at all, is wonderful; but when we consider the amazing velocity with which they are impelled, we are lost in astonishment. The planet Jupiter, in describing his circuit round the sun, moves at the rate of 29,000 miles an hour. The planet Venus, one of the nearest and most brilliant of the celestial bodies, and about the same size of the Earth, is found to move through the spaces of the firmament at the rate of 76,000 miles an hour; and the planet Mercury, with a velocity no less than 105,000 miles an hour, or 1,750 miles in a minute— a motion two hundred times swifter than that of a cannon ball.

These velocities will appear still more astonishing, if we consider the magnitude of the bodies which are thus impelled, and the immense forces which are requisite to carry them along in their courses. However rapidly a ball flies from the mouth of a cannon, it

is the flight of a body only a few inches in diameter; but one of the bodies whose motion has been just now stated, is *eighty-nine thousand miles* in diameter, and would comprehend, within its vast circumference, more than a thousand globes as large as the Earth. Could we contemplate such motions, from a fixed point, at the distance of only a few hundreds of miles from the bodies thus impelled —it would raise our admiration to its highest pitch—it would overwhelm all our faculties, and, in our present state, would produce an impression of awe, and even of terror, beyond the power of language to express.—The earth contains a mass of matter equal in weight to at least 2,200,000,000,000,000,000,000 tons, supposing its mean density to be only about 2½ times greater than water. To move this ponderous mass a single inch beyond its position, were it fixed in a quiescent state, would require a mechanical force almost beyond the power of numbers to express. The physical force of all the myriads of intelligences within the bounds of the planetary system, though their powers were far superior to those of man, would be altogether inadequate to the production of such a motion.

How much more must be the force requisite to impel it with a velocity one hundred and forty times swifter than a cannon ball, or 68,000 miles an hour, the actual rate of its motion in its course round the sun! But whatever degree of mechanical power would be requisite to produce such a stupendous effect, it would require a force one hundred and fifty times greater to impel the planet Jupiter, in his actual course through the heavens! Even the planet Saturn, one of the slowest moving bodies of our system, a globe 900 times larger than the earth, is impelled through the regions of space, at the rate of 22,000 miles an hour, carrying along with him two stupendous rings, and seven moons larger than ours, through his whole course round the central luminary. Were we placed within a thousand miles of this stupendous globe, (a station which superior beings may occasionally occupy,) where its hemisphere, encompassed by its magnificent rings, would fill the whole extent of our vision—the view of such a ponderous and glorious object, flying with such amazing velocity before us, would infinitely exceed every idea of grandeur we derive from terrestrial scenes, and overwhelm our powers with astonishment and awe: under such an emotion we could only exclaim, "*Great and marvellous are thy works, Lord God Almighty!*" The ideas of *strength* and *power* implied in the impulsion of such enormous masses of matter, through the illimitable tracts of space, are forced upon the mind with irresistible energy, far surpassing what any abstract propositions or reasonings can convey; and constrain us to exclaim:— "Who is a strong Lord like unto thee! Thy right hand is become glorious in power! The Lord God omnipotent reigneth!"

If we consider the *immense number* of bodies thus impelled through the vast spaces of the universe—the rapidity with which the *comets*, when near the sun, are carried through the regions they traverse,—if we consider the high probability, if not absolute certainty, that the sun, with all his attendant planets and comets, is impelled with a still greater degree of velocity towards some distant region of space, or around some wide circumference—that all

the thousands of systems of that nebula to which the sun belongs, are moving in a similar manner—that all the nebulæ in the heavens are moving around some magnificent central body—in short, that all the suns and worlds in the universe are in rapid and perpetual motion, as constituent portions of one grand and boundless empire, of which Jehovah is the Sovereign—and, if we consider still farther, that all these mighty movements have been going on, without intermission, during the course of many centuries, and some of them, perhaps, for myriads of ages before the foundations of our world were laid—it is impossible for the human mind to form any adequate idea of the stupendous forces which are in incessant operation throughout the unlimited empire of the Almighty. To estimate such mechanical force, even in a single instance, completely baffles the mathematician's skill, and sets the power of numbers at defiance.

Language, and figures, and comparisons, are lost in wonders so sublime, and the mind, overpowered with such reflections, is irresistibly led upwards to search for the cause in that OMNIPOTENT BEING who upholds the pillars of the Universe—the thunder of whose power, none can comprehend. While contemplating such august objects, how emphatic and impressive appears the language of the Sacred Oracles! "Canst thou by searching find out God? Canst thou find out the Almighty to perfection? Great things doth He which we cannot comprehend. Thine, O Lord, is the greatness, and the glory, and the majesty; for all that is in heaven and earth is thine. Among the gods there is none like unto thee, O Lord, neither are there any works like unto thy works. Thou art great, and dost wondrous things—thou art God alone. Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of all things, fainteth not, neither is weary; there is no searching of his understanding. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him; for, he *spake*, and it *was done*; he commanded, and it stood fast."

Again: the *immense spaces* which surround the heavenly bodies, and in which they perform their revolutions, tend to expand our conceptions on this subject, and to illustrate the magnificence of the divine operations. In whatever point of view we contemplate the scenery of the heavens, an idea of grandeur irresistibly bursts upon the mind; and, if empty space can, in any sense, be considered as an object of sublimity, nothing can fill the mind with a grander idea of magnitude and extension, than the amplitude of the scale on which planetary systems are constructed. Around the body of the sun there is allotted a cubical space 3,600,000,000 of miles in diameter, in which eleven planetary globes revolve—every one being separated from another, by intervals of many millions of miles. The space which surrounds the utmost limits of our system, extending, in every direction, to the nearest fixed stars, is, at least, 40,000,000,000,000 miles in diameter; and, it is very probable, that every star is surrounded by a space of equal, or even of greater extent. A body impelled with the greatest velocity which art can produce,—a cannon ball, for instance, would require twenty years to pass *through the* space that intervenes between the earth *and the sun, and 4,700,000* years, ere it could reach the nearest

star. Though the stars seem to be crowded together in clusters, and some of them almost to touch one another, yet the distance between any two stars which seem to make the nearest approach, is such as neither words can express, nor imagination fathom. These immense spaces are as unfathomable on the one hand, as the magnitude of the bodies which move in them, and their prodigious velocities are incomprehensible, on the other; and they form a part of those magnificent proportions according to which the fabric of universal nature was arranged—all corresponding to the majesty of that infinite and incomprehensible Being, "who measures the ocean in the hollow of his hand, and meteth out the heavens with a span." How wonderful that bodies at such prodigious distances should exert a mutual influence on one another!—that the moon, at the distance of 240,000 miles, should raise tides in the ocean, and currents in the atmosphere!—that the sun, at the distance of 95,000,000 of miles, should raise the vapours, move the ocean, direct the course of the winds, fructify the earth, and distribute light, and heat, and colour, through every region of the globe; yea, that his attractive influence and fructifying energy should extend even to the planet Herschel, at the distance of 1,800,000,000 of miles! So that, in every point of view in which the universe is contemplated, we perceive the same grand scale of operation by which the Almighty has arranged the provinces of his universal kingdom.

We would now ask, in the name of all that is sacred, whether such magnificent manifestations of Deity ought to be considered as irrelevant in the business of religion, and whether they ought to be thrown completely into the shade, in the discussions which take place on religious topics, in "the assemblies of the saints?" If religion consists in the intellectual apprehension of the perfections of God, and in the moral effects produced by such an apprehension—if all the rays of glory emitted by the luminaries of heaven, are only so many reflections of the grandeur of him who dwells in light unapproachable—if they have a tendency to assist the mind in forming its conceptions of that ineffable Being, whose uncreated glory cannot be directly contemplated—and if they are calculated to produce a sublime and awful impression on all created intelligences,—shall we rest contented with a less glorious idea of God than his works are calculated to afford? Shall we disregard the works of the Lord, and contemn "the operations of his hands;" and that, too, in the face of all the invitations on this subject, addressed to us from heaven? For thus saith Jehovah: "Lift up your eyes on high, and behold, who hath created these things? Who bringeth forth their host by number? I, the Lord, who maketh all things, who stretched forth the heavens alone, and spread abroad the earth by myself; all their host have I commanded. And, if, at the command of God, we lift up our eyes to the "firmament of his power," surely we ought to do it, not with a "brute unconscious gaze," not with the vacant stare of a savage, not as if we were still enveloped in the mists and prejudices of the dark ages—but as surrounded by *that blaze* of light which modern science has thrown upon the scenery of the sky, in order that we may contemplate, with fixed

attention, all, that enlightened reason, aided by the nicest observations, has ascertained respecting the magnificence of the celestial orbs. To overlook the sublime discoveries of modern times, to despise them, or to call in question their reality, as some religionists have done, because they bring to our ears such astonishing reports of the "Eternal power" and majesty of Jehovah—is to act as if we were afraid lest the Deity should be represented as more grand and magnificent than he really is, and as if we would be better pleased to pay him a less share of homage and adoration than is due to his name.

Perhaps some may be disposed to insinuate, that the views now stated, are above the level of ordinary comprehension, and founded too much on scientific considerations, to be stated in detail to a common audience. To any insinuations of this kind, it may be replied, that such illustrations as those to which we have referred, are more easily comprehended than many of those abstract discussions to which they are frequently accustomed; since they are definite and tangible, being derived from those objects which strike the sense and the imagination. Any person of common understanding, may be made to comprehend the leading ideas of extended space, magnitude and motion, which have been stated above, provided the descriptions be sufficiently simple, clear and well defined; and should they be at a loss to comprehend the principles on which the conclusions rest, or the mode by which the magnificence of the works of God has been ascertained, an occasional reference to such topics would excite them to inquiry and investigation, and to the exercise of their powers of observation and reasoning on such subjects—which are too frequently directed to far less important objects. The following illustration, however, stands clear of every objection of this kind, and is level to the comprehension of every man of common sense.—Either the Earth moves round its axis once in 24 hours—or, the sun, moon, planets, comets, stars, and the whole frame of the universe, move around the earth in the same time. There is no alternative, or third opinion, that can be formed on this point. If the earth revolve on its axis every 24 hours, to produce the alternate succession of day and night, the portions of its surface about the equator, must move at the rate of more than a thousand miles an hour, since the earth is more than 24.000 miles in circumference. This view of the fact, when attentively considered, furnishes a most sublime and astonishing idea. That a globe of so vast dimensions, with all its load of mountains, continents and oceans, comprising within its circumference a mass of 264,000,000,000 of cubical miles, should whirl round with so amazing a velocity, gives us a most august and impressive conception of the greatness of that Power which first set it in motion, and continues the rapid whirl from age to age! Though the huge masses of the Alpine mountains, were in a moment detached from their foundations, carried aloft through the regions of the air, and plunged into the Mediterranean Sea, it would convey no idea of a force equal to that which is every moment exerted, if the earth revolve on its axis. But should the motion of the earth be called in question, or denied, the idea of force, or power, will be indefinitely increased.

For, in this case, it must necessarily be admitted, that the heavens, with all the innumerable host of stars, have a diurnal motion around our globe; which motion must be inconceivably more rapid than that of the earth, on the supposition of its motion. For, in proportion as the celestial bodies are distant from the earth, in the same proportion would be the rapidity of their movements. The sun, on this supposition, would move at the rate of 414,000 miles in a minute; the nearest stars at the rate of 1,400,000,000 miles in a second, and the most distant luminaries, with a degree of swiftness which no numbers could express. Such velocities, too, would be the rate of motion, not merely of a single globe like the earth, but of all the ten thousand times ten thousand spacious globes that exist within the boundaries of creation. This view conveys an idea of power, still more august and overwhelming than any of the views already stated; and we dare not presume to assert, that such a degree of physical force is beyond the limits of infinite perfection: but on the supposition it existed, it would confound all our ideas of the wisdom and intelligence of the Divine Mind, and would appear altogether inconsistent with the character which the Scriptures give us of the Deity as "the only wise God." For, it would exhibit a stupendous system of means altogether disproportioned to the end intended; namely, to produce the alternate succession of day and night to the inhabitants of our globe, which is more beautifully and harmoniously effected by a simple rotation on its axis, as in the case with the other globes which compose the planetary system. Such considerations, however, show us, that, on whatever hypothesis, whether on the vulgar or the scientific, or in whatever other point of view, the frame of nature may be contemplated, the mind is irresistibly impressed with ideas of power, grandeur and magnificence. And, therefore, when an inquiring mind is directed to contemplate the works of God, on any hypothesis it may choose, it has a tendency to rouse reflection, and to stimulate the exercise of the moral and intellectual faculties, on objects which are worthy of the dignity of immortal minds. *Christian Philosopher*

SELECTION OF RELIGIOUS INTELIGENCE,

ADAPTED TO THE MONTHLY CONCERT OF PRAYER.

Pagan Fanaticism.—The following is from the journal of the Rev. Mr. Stone, attached to the Bombay Mission: To-day, for the first time, I witnessed the swinging of natives, on hooks thrust through their backs. This practice is not common in Bombay, and is confined to the Kumaty people, who live in the suburbs of the city. To-day, three have propitiated the favour of their bloody gods, as they imagine, by performing this cruel rite. I saw only the last, a female. She was about eighteen years of age, strong and masculine in her appearance. Two hooks were thrust through the flesh in the back; these hooks were fixed to a rope fastened to the end of a beam, which, when elevated, raised her about thirty feet in the air: and this beam was fixed to a car, which was drawn

with great velocity by forty or fifty natives, in the circumference of a hundred rods. She with one hand held by a rope that was fastened to the beam as far forward as she could reach, which prevented her head from hanging down, but afforded her no other support; and with the other she brandished a flag and a large knife over the heads of the crowd as she sailed round. A large bag of yellow ochre, such as the natives paint their foreheads with, was tied about her waist. This she occasionally scattered round upon the people beneath her, which the ignorant natives received as a boone from their god. Having been drawn round in the course five times, the car stopped; but she made signs to have them go round again, as the sixth time is regarded as meritorious as all the preceding five. Her countenance exhibited great agony: her face became as pale as death; and on being taken down, she was unable to support herself. The whole scene was attended by their horrid music, and infernal shouts of joy.

A Wesleyan missionary in Ceylon writes:—A few months ago I witnessed a strange and degrading scene. A fine young man, apparently about twenty five years of age, being prompted by a chimerical imagination and false insinuations of the priests, resolved to render propitious the goddess Ammen, and thereby obtain great advantages. With these hopes he submitted to a most torturing ceremony, as the goddess to be honored is supposed to be of a sanguinary temper: she is said to have murdered her own child, and to have drank its blood. To please this demon, he first discoloured his body with paints and saffron, so as to look terrible; and, having partaken plentifully of stupefying drinks, he proceeded to walk round the temple upon slippers studded with nails, which pierced his bare feet: after which he was supported, while he stood on one foot, on the point of a pole about six feet high. After this, an iron hook, at least five inches long, with two prongs more than an inch in circumference, was thrust through the skin and muscles of his back, and a rope about forty yards in length was attached to the ring of the hook: this was held by two men, to prevent the wretched man from destroying himself or others; for if he were to get loose, they said, he would run into the fire, or water, or commit murder, or whatever the spirit of the goddess, by which he was inspired, might prompt him to do; and, in this way, the infatuated man was led round the neighbourhood. The applause of the multitude, the impulse of his own deluded mind, the stimulating effects of the narcotics, and the excruciating pain which he endured from the hook, made him quite frantic; so that he would frequently, with almost incredible agility, bound forward the length of his rope, and attempt to escape; but was prevented by the men who held it. His back was thus lacerated by the prongs of the hook, and the blood occasionally flowing from the wound, and mixing with the paints on his body, made him appear, when in his gesticulations, the most demon-like one could possibly imagine. During this ceremony, he was an object of the greatest awe, for the people imagine such a one to be possessed of a supernatural influence; and that all whom he blesses are blessed, and whom he curses are cursed: hence they scrupulously avoid offending him; and to obtain his blessings are *very liberal in their* offerings to the Brahmins.

In addition to the foregoing representations of the cruelty of Paganism, (which infidel philosophy would cover over with the smooth name of *Religion of Nature,*) take the following account given by Rev. Wm. Ramsay, of the first scenes which presented themselves to his view on arriving in a heathen land.

On coming up to the Hoogly river, which is one of the mouths of the Ganges, or Gunga, we saw hundreds of the wretched heathens. They were all naked, except a piece of cloth about their middle. When the weather is cold, they throw another piece of muslin across their shoulders. I went ashore, and went out among the natives. Their houses are made of mud, and covered with bamboo rods and the straw of rice. They have no chairs; they all sit down on the ground. Sometimes they have mats under them. The women live in the back part of the house, and dare not eat with the men, or speak to them in company, or touch the men's food after they have begun to eat it. They are all lazy and thievish. They love money from the heart, and nothing else. Three or four cents a day keeps them alive, as they pay no rent, (for they will sleep any where,) and wear no clothes, and eat hardly any thing but rice. You see they dont need much, yet they are all after money, and they will all lie and cheat to get it. I saw some of the females. They had marks of their *caste* on their heads, with rings and clasps about them. I saw their idol gods of wood and stone, and their *tom-toms*, or drums, which they beat when they have an idolatrous meeting for praying. On my return to the ship, I could not but cry out to God in prayer: Lord have mercy on them. The next day I went ashore again, and saw the bones of the natives lying about, and the place where a short time before a human body had been burnt. I went into one of their ancient Pagodas, which is now in ruins; and entered their houses, where I found them vile beyond description. The women were most obscene, and the men were not far behind them. My soul was sad. I returned to the ship, and in about two hours time saw *five bodies* float past us. On the shore close by, lay a dead body, surrounded by 14 vultures, tearing it to pieces and devouring it. As we approached Calcutta, we saw the dead floating all about. When we landed at the shore, there we saw thousands of the people in the water, saying their prayers, washing in it, (for the river is their god) and drinking of it, while dead and putrid bodies were floating by them, but they minded not. Some sat in the mud counting their fingers, or a string of beads, or kissing the dirt, or placing themselves in indecent postures, or making little gods of mud, and then kissing them, and praying to them. In the streets we saw them at their prayers again, or oiling themselves all over. The whole city is given to idolatry. Think of millions of such creatures as these I have described, and then tell me, are you sorry I have come to tell them of Jesus?

But the scene is not one of *total* darkness. Blessed be God, there are a few spots where he has kindled up the light of the gospel, and which already prove that the hope of the world's conversion "through the foolishness of preaching," is not a vain hope.

Meeting of the Church in the Sandwich Islands.—One object of this meeting is, to communicate that kind of advice and instruction

which is more particularly appropriated to church members, and those who are candidates for baptism and communion; and which can be communicated with better effect at a private meeting than in a mixed assembly. This meeting was instituted in 1826. Then, *two* persons were present; now *eighty five* attend. That was interesting as the first fruits; these are interesting as an abundant harvest. We then received the pledge. To the glory of Zion's King, and the triumph of her friends, that pledge is now redeemed.

Our success, which was formerly an object of faith, grounded entirely on the sacred promises, now, in a degree, ceases to be such; and we realize that, the mere anticipation of which, has borne us through many discouragements, and cheered many a dark hour. We must acknowledge, however, that not a day passes in which we are not still severely tried and deeply affected by the vices, the stupidity, and the coldness of the people; but still, when we look back and contrast their appearance now, with what it was only seven years ago, we drop our pens, as being incompetent to describe our feelings; and we long for a voice to reach every infidel heart on earth, that we may tell in their unbelieving ears, not what we believe the Lord *will* do, but what he has already done. We sometimes fear to tell the full amount of what appears to have been accomplished, lest some one should feel that the great object is already gained, and that little more remains to be done. But could we represent the exact condition of the people, even as it is in its present improved state, together with all that remains to be effected, before the people shall be raised to an enlightened state of civilization, every pious heart in the universe would yearn over these islands; and the churches of America, instead of thinking that they had done well, would feel that they had incurred the curse of heaven, because, they had done so little.

Still a spirit of improvement is among them. We can point to multitudes, who, as we travel about in different parts of the Island, leave their homes on Saturday morning, and travel through the day, under a vertical sun, take a scanty meal at night, and a still more scanty one on Sabbath morning, then go to the house of prayer, and with attentive ear, and often with moistened eye, listen to the word of sacred truth; and when the Sabbath is over, with scarce a remnant of food, set out for their distant homes, accounting themselves happy in having the word of God brought so near. We can point you to places, where a hundred of these can be assembled in a single congregation, together with two thousand more, who would have travelled only two or three miles.

In every considerable village, from one end of the island to the other, the people have erected a house for the worship of God. In all of these, respectable congregations, and in many of them large ones, might be convened on the Sabbath. Through the medium of native teachers, we hope and believe some good is effected; yet the people may justly be said to be sheep without a shepherd. What a field of usefulness is here opened!

Home Missionary.

The following article was furnished us by a gentleman who has devoted many years to the cause of Sabbath Schools; and although it is addressed to ministers of the Gospel, we trust our readers generally, will find it interesting and profitable. There is no enterprise which now engages the attention of the Church, for the extension of the Redeemer's kingdom, whereby all, from the 'least to the greatest,' may be brought to know the Lord, as that of Sabbath Schools.

A PLEA FOR SABBATH SCHOOLS;

ADDRESSED TO MINISTERS OF THE GOSPEL.

"Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, yea, Lord;—thou knowest that I love thee. He saith unto him, *Feed my lambs.* John xxi. 15.

The Bible, Brethren, whilst it makes known to us the origin, and mournful history of the apostacy of mankind, reveals a glorious way by which "God may be just, and the justifier of him who believeth in Jesus." And God, who is ever faithful to his word, has promised that the whole world shall be brought to the knowledge of this salvation.—The means by which this desirable restoration to his favor and his image is to be accomplished, is the revelation which he has made concerning his Son, through the agency of the Holy Spirit.

Now there are *two* ways by which the presentation of the Gospel to the minds of men is effected: viz. the *reading* and the *hearing* of it. It is by the *reading* of the Holy Scriptures, and books containing truth derived from them; and by the *preaching* of the Gospel, including all modes of presenting the truth to the understandings of men by the public and private oral instruction, the Holy Spirit co-operating, that sinners are to be saved. And of these *two* means, God has ordained the latter to be the more effectual in the conversion of sinners. "It has pleased God by the foolishness of *preaching* to save them that believe." That the preaching of the truth, or the addressing of it to the *ear*, should be more effectual, than the *reading* of it, or the presentation of it to the *eye*, might be shown to be a fact as consonant with the principles of the philosophy of the human mind, as we know it is with the infinitely wise determination of the ever blessed Jehovah. For the exercise of *reading* is far more laborious, than that of *hearing*; and the access of truth to the mind by the former way is more circuitous, difficult, and less impressive, than by the latter. Accordingly men will often permit the Bible and the Tract to lie unread in their houses, whilst for the reasons assigned, as well as attracted by interesting circumstances, they will visit the house of God, and hear the proclamation of the Gospel.—I hope, however, that in making these remarks, I shall not be considered as under-

rating the benevolent efforts of christians in diffusing abroad the word of God, and religious Tracts, which I fully believe God has greatly blessed. I only mean to say that there is still need of the voice of the living teacher to render even these means generally effectual to the salvation of men.

It is to the ministry, Brethren, including that subordinate instruction which ought to be given under the direction and supervision of the ministry, that God looks as the main instrument of building up his kingdom in the earth. To *us*, who are ministers of the Gospel, is especially committed the fearfully responsible work of forming the character of men for an eternal existence. It is our business emphatically, to labour to prepare immortal spirits for heaven. Hundreds, and in some cases, thousands of immortal beings are committed to our charge, and we must give account to God, for the manner in which we discharge our duty towards them. Oh what an employment have we ventured to assume! If we have had right views of its magnitude and responsibility, we have often exclaimed, with the Apostle to the Gentiles, "Who is sufficient for these things!" Still responsible as it is, if there is an office on earth which an angel might well covet, it must be that of an ambassador of Christ. What an interesting spectacle must it be to those ministring spirits who attend the heirs of salvation, to see a faithful minister of Jesus pouring forth upon his assembled people, the accents of heavenly mercy;—encouraging the "weary and heavy laden" to come to Jesus;—and with tears beseeching all that are committed to his charge, to be reconciled to God!—

In looking over our respective charges we behold a multitude of immortal beings whom it is the object of our ministry to train up for never-fading glory. This multitude is composed of persons of every age, from the venerable old man, whose head is crowned with the blossoms of age, to the infant reclining in its mother's arms. A *large* portion of those whom God has committed to our care, is composed of *children and youth*. And surely we must admit that *they* are, on a variety of accounts, the most interesting and important part of our congregations. The fact that their characters are now forming and their consciences still tender, and impressible, as well as the precious promises which God has made to the young, should lead us to take the deepest interest in their welfare Indeed we know that God usually calls his people in the morning of their lives; and that the majority of those who come to a saving knowledge of the truth, are impressed by the truth in the days of their youth. Influenced by these facts, how anxious should we be, brethren, *to use every means* in our power to imbue the minds of

the children and youth of our congregations with the true doctrines and various duties which the Gospel teaches and enjoins. And surely we must be desirous of adopting and putting in operation any judicious plan of effecting the more thorough instruction of our youth in the knowledge of the way of salvation. Now just such a means as we want, I conceive, God, in his holy providence has given us in the institution of Sabbath Schools.

It is now 49 years since Sabbath Schools were established in England, and 40 since they were established in this country. The institution at first was almost entirely secular, and intended to teach the children of the *poor*, the elements of education. But a great change has taken place, and the *religious* instruction of the scholars is a far more prominent object of Sabbath Schools than it formerly was.

Two other improvements have also been made within three or four years. The first is the introduction of selected lessons of the Sacred Scriptures, with a book of questions relating to these selected lessons. The A. S. S. U. has published two volumes of these questions, and are going on to prepare several more. The first of these volumes contains questions on 52 selected portions of Scripture, relating to the life, death and resurrection of our blessed Saviour. The *second* vol. contains questions on equal portions of Scripture composed of the parables and discourses of our Lord. The 3d. vol. relates to Genesis. The succeeding vols. will go over the historical portions of the Old Testament. These questions are divided into two series, the 2d. being harder than the first. And of the former series, those questions which are in larger letters, are such as almost any child that can read, can answer, so that scholars of all ages that can read at all, may use these questions to advantage. Every scholar that belongs to a reading class, which upon this plan is nothing more nor less than a Bible class, ought to possess one of these question Books. The advantage of this plan consists in its making the children far more thoroughly acquainted with the Scriptures than the old one, which allowed the scholars to commit as many verses as they could, or pleased, whether they understood what they learned, or not.

The *second* improvement consists in the introduction of Sabbath School *Libraries*. These libraries consist of books of various sizes, and on various subjects, and adapted to various ages;—from the very small book, suitable to the capacity of a child of six years, to the larger volumes intended for youth of 15 or 20 years of age. This improvement has introduced a new era in Sabbath Schools, and in the literary history of our country. It is not only giving

a taste for reading and knowledge to hundreds of thousands of children and youth, but also to their parents, as these books are just such as are likely to be read with interest by the people generally. Wherever the library system in Sabbath Schools has been fairly tried, it has produced the happiest results. A few dollars are sufficient to lay the foundation of such a library, and a few more every year will sufficiently enlarge it. The American Sunday School Union has published nearly 200 of such books, and are making great efforts to improve what they have published, and furnish new ones.

It is of Sabbath Schools conducted upon this plan, that I shall speak in the remaining part of this discourse.

Having made these remarks upon the present improved method of conducting Sabbath Schools, allow me to suggest a few inquiries, the discussion of which will, I trust, exhibit, in some degree, the importance of this institution, and the duty of ministers of the Gospel, to establish and maintain them throughout the spheres of their labours.

1. *Is there not a necessity for more thorough instruction of the young in the elementary principles of religion, to render the public preaching of the Gospel effectual?*

Nothing is more manifest than that much of our preaching is unprofitable to the hearers, from the fact that it is not understood by them. And this does not by any means always arise from a want of simplicity of phraseology, or style. We are apt to suppose that our hearers possess an amount of knowledge of the subjects which we discuss, which they do not. It is utterly impossible to deliver a discourse of any considerable length, without taking it for granted, that our hearers possess a good deal of knowledge of the principles which lie at the foundations of the positions maintained. And here lies one of the greatest obstacles in the way of the successful preaching of the Gospel. Our people are not sufficiently acquainted with the elementary principles of religion, and with the technical language employed, to understand what we advance. They must be instructed in these principles from their childhood, or else they will have dark and confused conceptions of the trains of reasoning which they hear in our public discourses. We have been in the habit of commencing our efforts to enlighten the minds of men 10 or 15 years too late. Our labours have been mainly bestowed upon the adult members of our congregations, whilst little has been done, in our public ministrations, that is adapted to instruct the youth.—And the consequence has been what might have been expected, that many of our hearers, having received little or no religious instruction in their youth, are unable to comprehend

the trains of argument and inferences which they constantly hear in our discourses.

2. *Is it not highly necessary that something more should be done for the general religious instruction of children than has hitherto been attempted?*

I say *religious instruction;* for that is the kind of instruction which *Sabbath Schools* ought mainly to contemplate. It will indeed be often necessary to teach the children who will attend the Sabbath School, the elements of reading; but this should always be considered as subsidiary to the great object, and only pursued when unavoidable. That the proper instruction of religion is almost universally neglected, we have the most convincing proof, in our own mournful experience, and our observation however limited. Even in our best churches, those in which religion is, comparatively, in the most flourishing condition, how greatly is the religious instruction of the children of the church neglected! It is true that there are some parents who are exemplary, in this respect:—a *few* who labour to instil religious truth into the minds of their offspring, and to form their characters according to the precepts of the Gospel. But alas! how many parents there are, who, although members of the church, almost wholly neglect this most important duty! Some who are desirous of discharging this duty, feel themselves to be incompetent from want of knowledge.

And when we look to the *thousands* of children around us, whose parents are not pious, how manifestly does it appear that Sabbath Schools are needed! Some of these parents do endeavor to instruct their children in those duties which they owe to *society*, and the practice of which conducts to respectability in life; but they give but little instruction in their duty to God, without which neither happiness in this world, nor "honour, immortality and eternal life," in the world to come, can be found. Others who are esteemed moral and valuable members of society, totally neglect this subject. And many give no other instruction to their children than that which consists in the utterance of horrible oaths, indecent language, and the most disgusting behaviour.

And what, Brethren, has been done for the religious instruction of children and youth by the ministers of the Gospel? Excepting the public preaching of the Word, which is in general but little adapted to the capacities of children, little was attempted before the introduction of Sabbath Schools and Bible classes. Many faithful ministers endeavoured, it is true, and are still endeavoring, to perform this duty, in part, by pastoral visiting. This, although highly important and useful, is from its very nature, a very limited

quate means of the religious instruction of children. It is *laborious* and consequently likely to be unfrequent; and when performed, how often is it inefficient from unfavorable circumstances. The absence of the children from home, or if at home, from their great dread of a minister of the Gospel whom they have been in the habit of associating with the solemn circumstances of the house of God, and the gloomy subjects in their apprehension of death and eternity; the presence of their parents which is often a great restraint upon their freedom of reply to the question proposed. Every one knows how difficult it is for a child to answer questions, or listen to advice under such unfavorable circumstances.

But insufficient as pastoral visitation is, for this purpose, it is a fact to be lamented, that many ministers entirely neglect the performance of it. And the only other means of religious instruction of children employed by the ministry before the introduction of Sabbath Schools, (and it is the only means that is still used in many congregations) is the teaching of the catechisms of the respective churches. This is a most important mode of imbuing the minds of the youth with a knowledge, not only of the fundamental doctrines of religion, but also those which are peculiar to the church, or denomination to which they belong. No man has a higher opinion of the importance of this branch of ministerial duty than I have, but it seems to be attended with this great defect, in common with pastoral visitation, that it seldom reaches to the children of those parents, who do not attend our churches, and within the bounds of all our congregations there are many such.

And as to Common Schools, which ought to be nurseries of piety as well as learning, every one knows that this is far from being their character generally. Our teachers are commonly incompetent, from a want of the requisite moral qualifications, to give their scholars religious instruction. Indeed, many of them are infamous for intemperance and other vices.

3. *What means more simple, or more easily applied, of promoting the religious instruction of youth can be proposed, than Sabbath Schools?*

The simplicity of this institution constitutes one of its greatest excellencies. Here is no complicated and expensive machinery. A primer, or spelling book, for such as cannot read, and a Bible, or Testament for such as can, constitute the entire apparatus of many a Sabbath School which has conducted its pupils to the knowledge of God—of salvation through Jesus Christ;—to happiness here, and to the hopes of blessedness beyond the grave. It is true that many additions might be made to such a plan;—many improve-

ments introduced into it. But these, although highly important and useful, are not indispensable.

The teachers, too, need not be persons of very extensive learning. Young men and women, and indeed persons of all ages, of good moral character, where those possessing piety cannot be obtained, and whose attainments do not exceed those which are acquired in our ordinary schools, but whose hearts are enlisted in the work, have been the happy instruments of doing much good, and also themselves the recipients of much good, in this blessed institution. Nor is it absolutely necessary to have a school-room expensively fitted up for a Sabbath School. Where such buildings could not be obtained, a room in a dwelling house, and even a spacious kitchen, have been found to answer the purpose. So that nothing can be easier than to establish a good Sabbath School in any neighbourhood where there are two or three individuals who have a heart for this good work. And often the Sunday School Question Book, together with the library, can be subsequently introduced, if it is found inconvenient to do it in the commencement of the school.

4. *What plan is so efficient to make mankind good and happy here, and to prepare them for a blessed immortality?*

What is so likely to produce these effects as to instil into the youthful, and even infantile mind, the pure precepts of Jesus? This the Sabbath School does in the most interesting and efficacious manner. Much of the pupil's time is occupied in committing to memory judiciously selected portions of Scripture, hymns adapted to their age and understanding, prayers suitable to their wants, and such catechisms as each pastor may desire to have the youth of his congregation, or charge, learn. And where the instruction is what it ought to be, the scholar is required to study the *meaning* of what he learns, in order to answer the questions which the teacher may propound. Now what other kind of instruction is so likely as this, to purify the heart and regulate the conduct? The Bible maxim, "Train up a child in the way he should go, and when he is old he will not depart from it," is as perfectly consonant with the principles of the philosophy of the human mind, as it is with acknowledged facts, and unvarying experience. It is by imbuing the tender minds of the young with the truths of God's word, that we lay a foundation for the best hopes of their preservation from sin here, and their endless felicity hereafter. "The entrance of thy words giveth light; it giveth understanding to the simple." "The law of the Lord is perfect, converting the soul." "Moreover *by them*, [that is, the precepts of the Lord] is thy servant warned; and in keeping of them there is great reward."

5. *What institution, save the ministry of the Gospel, is so highly recommended to us by its past success, as Sabbath Schools?*

God has, as it were, affixed his seal to this institution, by crowning it with signal success. It is but a few years since Sabbath Schools were introduced into this country: and yet the most remarkable success has already been witnessed wherever they have been established. Scarcely a well-conducted school can be found, which has been in existence for one year, in which the most happy effects are not visible. In many schools some of the teachers and scholars have become hopefully pious; in others, revivals of religion have taken place. Let me call your attention to the following facts:

In Brookfield, (Mass.) since 1818, two hundred and five persons have been admitted to the church; of whom *one hundred and thirteen* were from the Sabbath School; *three* of these are now licentiates, and two or three others are destined for the ministry.

The 5th Annual Report of the American Sunday School Union, informs us, that, during the last year, according to the returns to them from the schools in connexion with that society, 930 teachers, and 1,169 scholars, made a profession of religion; which, added to the number reported during the preceding 4 years of the society's existence, makes 9,758 teachers and scholars, who have been hopefully taught by the Holy Spirit, and publicly professed their faith in the Lord Jesus Christ. But this is supposed not to be more than *one fourth* of the whole number of those that have professed religion, since their connexion with Sabbath Schools. During the present year, which may emphatically be called a year of the right hand of the Most High, it is believed that the number of teachers and scholars in this country, who have become hopefully pious, is not less than *ten thousand!* It is a remarkable fact, that wherever a revival takes place, the Sabbath School (if one exists,) shares most largely in it. In many cases, revivals have commenced in the Sabbath School. "These are the fruits of Sunday Schools, for which the christian offers his grateful thanks, these are the trophies of that victory over the world, the flesh and the devil, which excites the envy, hatred and opposition of the wicked, but is the song of praise and thanksgiving of all the redeemed, and swells the notes of joy among the angels of heaven."

"I have lately," says the chaplain of the State Prison at Sing-Sing, N. Y. "made a pretty thorough inquiry among the convicts here, for the purpose of learning who, and how many have ever enjoyed the advantages of a Sabbath School. The result is, that *out of more than five hundred convicts*, NOT ONE has been found.

who has ever been, for any considerable time, a regular member of a Sabbath school; and not more than two or three, who have ever attended such a school at all." This is a fact worthy of remembrance.—

At a late examination of an English jail, it was found that out of 113 prisoners, 23 only could read intelligibly. It was also last year stated by an English gentleman officially employed about criminals, that, out of 2,000, he had found but *three that had attended Sunday Schools, and of these, two had been expelled for bad conduct,* and the third turned back from a criminal course apparently by *the influence of early instruction.*—

An Irish gentleman tells us, that of 150,000 children and 7,000 adults, admitted to the schools of the Hibernian Society, he has never heard of *one arraignment for a crime.* In Wales, where Sabbath Schools have been attended by all ages, such had been the effect in one district, that the jailor had actually nothing to do, and for want of prisoners, had gone upon his farm.

"A large part," says the report of the London Sabbath School Union, "of the present congregations and churches in England, and of the devoted labourers in the various religious and philanthropic institutions, *are the fruits of Sabbath Schools.*" It is stated by the same report, that *more than two thirds of the active officiating ministers* of England, under the age of forty, and *nineteen twentieths of the missionaries,* who have gone from Great Britain to the heathen, *became pious at sabbath schools.* "Henderson and Paterson and Morrison," and I may add Milne, "*became pious at sabbath schools.*"

Sabbath School scholars soon become prepared to teach classes in their turn: a fact that shews the beneficial effects of Sabbath Schools. In the report of the Newcastle Sunday School Union, (Eng.) it is stated, that out of 2,342 teachers, 872 had once been scholars, 1,219 were members in christian societies; in Wallsend Sabbath School, out of 88 teachers, 64 were once scholars in the school, and 82 are in christian society. In the Sabbath School of that Union, says the Report, which have been established ten years, nearly one half of the teachers had formerly been scholars, and have been ever found the most efficient and diligent.

A distinguished lawyer in Alabama, who had been educated in one of our Northern Colleges, and there imbibed infidel sentiments, and retained them until about a year ago, sent his little daughter to a Sabbath School which was established in the town in which he lived. His child brought a Sunday School book home from the Sabbath School, one day, which she had received as a

reward for her diligence and good conduct. This Sunday School book was the Dairyman's Daughter. Providentially it fell into the hands of her father. Curiosity led him to read it. The Spirit of the Lord carried the truth home to his heart. He is now a devoted christian, and warm friend of the institution which was so much blest to him;—and an ardent promoter of the faith which he once opposed. Many more facts of this kind might be mentioned, if time permitted.

6. *Is it not highly important to cultivate among the youth of our country a taste for knowledge, and that of the purest kind?*

Now what plan could be invented which would more admirably accomplish this object than Sabbath Schools? Upon the improved system at present pursued, and which was briefly described in the beginning of this discourse, of limited lessons in the Scriptures, and no other rewards than access to the library attached to each school, composed of interesting little books of various sizes, from which each pupil is allowed to take a volume every Sabbath, and keep it a week—it is found that a wonderful desire of knowledge is imparted to the children. So much so that in many schools great difficulty has been found in keeping up a supply of books. Many of the scholars, in some schools, have read all the publications of the American Sunday School Union, and indeed some are reading them a second time; so that some schools have been under the necessity of buying valuable books of a larger size from the booksellers, to gratify this thirst for knowledge. The effects of this desire of knowledge upon the characters and lives of our youth must be most happy.

Nor is this effect of Sabbath Schools limited to the children and youth who attend them. Their parents, and other members of the family share in its influence. I am well acquainted with extensive neighborhoods where the whole population has become a reading population, through the influence of Sabbath School libraries—where the first question proposed to the children upon their return from the Sunday School is, what new book have you brought from the Sunday School? and before the week passes away the book is read, if it be small, by almost every member of the family to all the rest. The interesting small books published for Sabbath Schools are admirably adapted to interest people that have not been in the habit of reading much. As they are small they require but a short time to read them; and as the language is simple, they are easily understood.—

7. *Is it not of great importance to cultivate and increase a spirit of benevolence in the churches?*

And how can this be more effectually done than by promoting Sabbath Schools, in which a remarkable spirit of benevolence prevails? How readily do the children listen to descriptions of the deplorable ignorance and wretchedness of the heathen; and how willingly, and with tears in their eyes, do they contribute of their little means to send the Bible and Missionary of the cross, to those that are destitute of these blessings! Many interesting cases of this kind might be mentioned, if time permitted. I will only refer to a recent instance of the children belonging to the Sabbath Schools of one of the churches in the city of New York, forming themselves into a society, and actually aiding to support two or three Missionaries, who are now labouring with success in destitute places in our country.

The duty of giving some portion of what God has lent to us, to promote his cause, is as binding on the church as that of *prayer:* and like all other duties, the practise of it is to be constantly and asiduously cultivated: and the season of youth is the proper period to commence it. If christian parents were only to train up their children in the habit of giving to the Lord that which they allow them to spend in unnecessary self-gratification, they would not only have the pleasure of seeing them grow up more virtuous, but also cause thousands of little streams of benevolence to flow forth to bless a wretched world, and to sustain and augment a thousand-fold here after the benevolent operations of the present times.

8. *What is so likely to perpetuate our admirable civil institutions, as the universal establishment of Sabbath schools, throughout our happy land?*

Knowledge and correct religious principle constitute the basis upon which our liberties must rest, if they are to be permanent. If our liberties are to be sustained, the moral sentiment, the *heart* of this great community must be purified—the current of public opinion must set powerfully and irresistibly against vice and immorality: good sentiment must be kept uppermost.

Now how is this more likely to be accomplished than by making the minds of the young familiar with the spirit and import of that book which emphatically contain the "thoughts of God?" Bring the whole youthful population of our country under proper biblical instruction, and I do not say that in another generation, vice will disappear, but that its deformed and hideous visage will be incomparably more seldom seen, than at present. Our prisons may not then be altogether destitute of tenants, but there *will* be ample room for those that may be there. I do not say

that intemperance, that most merciless of all destroyers, whose hate and whose thirst for blood are alike insatiable, will not be seen stalking through our land, but that its victims, shall be infinitely fewer, and its immolations reduced from hecatombs to solitary offerings.

As patriots then, as philanthropists and christians, and christian ministers, we are called upon to promote this noble institution, whose influences are so salutary.

9. *Is it not desirable that the whole influence and resources of the church should be brought to bear distinctly, and powerfully, upon the establishment of Christ's kingdom in the world?*

Brethren, this whole world is to be converted to God: and every christian must take hold of the work of evangelizing the world. And what plan is better calculated to accomplish this, than the institution of Sabbath Schools? Let every minister of the Gospel assemble those in his congregation who are teachers in the Sabbath Schools: and he should endeavor to impress deeply upon the minds of his people, the duty of christians, who are more mature in age, as well as in experience, to engage in this work, and not leave it to be performed by the *young* alone. I am decidedly of opinion, that an error has been committed on this point. I rejoice, however, that it is correcting in many places; and that older christians are entering Sabbath Schools as teachers, and adults are becoming Scholars. Let every Pastor assemble these teachers on some evening of the week, or on the Sabbath morning, and carefully instruct them in the portion of scripture assigned to the scholars, as the subject of the next recitation. What an interesting Bible class would he have! (and if others were allowed to attend, it would save the necessity of other labours of this kind.)—And what a powerful phalanx of lay-preachers of the Gospel, (in a sense of this phrase which will be objectionable in the estimation of no one,) would he send forth to explain the scriptures to the youth of their classes, and unfold the way of salvation to their inquiring minds! Let some portion of the Sabbath, say the afternoon or part of it, be appropriated to this blessed work. And let the fathers and mothers in Israel, if they are not engaged in Sabbath Schools, and can leave their families, either visit, with the Pastor the Sabbath Schools, or meet together to pray for the blessing of the Lord to rest upon them. What a delightful prospect would such a scene present! Many laymen of influence would be enlisted in this benevolent work, and there would be no want of means to support Sabbath Schools. All christians would be enlisted in this good work. And such a plan, I rejoice to say, is in success-

ful operation. In one congregation in the State of New York, situated in the country, there are 14 Sabbath Schools; in one in New Jersey, there are 12; in another 10; in another 10, &c. all conducted in this way.

10. *Are there not special reasons why ministers of the Gospel should promote Sabbath Schools.*

I answer that there are. 1. Sabbath Schools are calculated to aid the minister of the Gospel in the most important way.—Their aim is the same with his—to teach mankind those things which relate to their eternal welfare. It is then the appropriate work of the embassador of Jesus Christ, to promote Sabbath Schools. 2. The minister of the Gospel has ordinarily more time for such a work than other men. For although he has much to do, yet he can greatly promote Sabbath Schools, without interfering with his regular pastoral labours, or incurring a much greater amount of toil. 3. He has generally more influence with the people, and what he undertakes, they are generally disposed to approve and aid, especially in a work so benevolent, so beneficial as Sabbath Schools manifestly are: and 4. It is expected of him. Every man expects that his Pastor will take a lead in advancing, with all his might, every plan which is intimately connected with religion and good morals. And what can be more strange, in the eyes of the world, than to see a minister of Christ neglecting the Sabbath Schools of his parish, whilst many of his young people are spending many hours of the precious Sabbath, and contributing liberally their money, for the benefit of the children and youth, whom God has entrusted to his oversight? And yet with grief it should be said, that many instances of such indifference on the part of ministers of the Gospel, and even of hostility, have occurred!

11. *But does any one ask how a minister of the Gospel may promote Sabbath Schools?*

I answer in a variety of ways.—By making himself well acquainted with the best modes of managing Sabbath Schools; for this purpose, he will read the intelligence respecting them, in the religious publications of the day.—By inquiring in what neighbourhoods of his congregation or parish, a Sabbath School may be established—where one is needed.—By inducing suitable persons to become teachers.—By organizing a Sabbath School Union, or Society in his congregation to furnish all the schools with libraries, (unless it is best for each neighbourhood to raise money to supply its own schools,) and to keep up a depository of *sabbath school* books, from which all the schools may obtain the books which they need.—By directing in the selection of suitable books for these libraries.—

By assembling the teachers, or as many of them as possible, on some evening of the week, or on Sabbath morning before the regular service of the sanctuary, and explaining to them the difficulties, and unfolding the doctrines which are contained in the Union Question Book, or some other system of Bible Questions, so as to prepare the teachers to instruct their classes well.—By preaching often on the subject of Sabbath Schools, and thus exhibiting to his people the importance of the institution.—By directing the prayers of God's people to this subject, on every public occasion; praying *particularly* for Sabbath Schools, the teachers, pupils, and the parents of the pupils.—By observing the Sunday School Concert, on the evening of the 2nd Monday of every month,—there exhibiting to his people the duty of praying for Sabbath Schools throughout our country and the world; for the American Sunday School Union, its board of managers, and committees, as well as for all similar societies in the world, that God will grant grace and wisdom to their officers and managers to be faithful to their important trusts, for they occupy stations of immense responsibility.—By visiting the schools personally, and as frequently as possible, to encourage the teachers, and to exhort the children to the fear and service of God.

12. *What plan could give a better opportunity for the successful performance of pastoral duty among the young, or occasion less labor to the Pastor, than the Sabbath school system?*

Suppose that a Pastor of a church spends his Sabbath afternoons, or some other definite portion of the sacred day, in visiting successively the Sabbath Schools of his congregation, what an opportunity will he have for doing good to the lambs of his flock? What a delightful spectacle would it be, to see him moving from class to class, asking every scholar some appropriate and important question,—encouraging the *timid* by his kindly notice and approving smile,—pouring from his lips the sweet accents of mercy,—speaking the promises of him that said, "I love them that love me; and those that seek me early shall find me;—and addressing the whole school at the close, in a manner adapted to the understandings and characters of his interesting audience! What a delightful and salutary impression will such a Pastor make on the minds of the children of his charge!—They will soon love him as a father. They will rejoice to see him in the future. They will catch his spirit, and their characters will bear the stamp of his. Nor will the influence cease here. The children will tell their parents of his kindness, and thus often remove their prejudices, especially, of *those that* do not attend his preaching. How of-

ten has this very circumstance brought salvation to a family that was before ignorant of its blessings! A Sunday School scholar becomes sick;—the pastor kindly visits the little sufferer, talks to him of the love of Jesus, prays with him and his parents, soothes his fears, assists him to prepare to die, sustains his feeble head in the last agonies of failing nature, and closes his fixed and now sightless eyes. Oh will not such kindness open the heart, however fast it may have been barred by the prejudices of many years, and furnish the opportunity, long desired by the faithful Pastor, of doing good to the souls of a whole family. It would be easy to show, if it were not sufficiently obvious, that by visiting his Sabbath Schools, and properly employing these visits, a minister of the Gospel could do more in one afternoon, for the salvation of the youth of his charge, than he could do in many days spent in pastoral visitations, on the plan formerly pursued. So that, as a matter of economy, it is the *interest*, to say nothing of the duty, of every Pastor to promote an auxiliary which will yield him such efficient aid.

13. In the conclusion of this discourse, *let me call your attention to sone of the motives which should induce us, who are ministers of the Gospel to promote sabbath schools.*

In addition to what I *have* said, allow me further to say, that we have a motive, 1. *In our love to God.* If we are the sincere followers of Christ, we *must* desire to see him glorified in the salvation of sinners; in the return of rebels to obedient children,—in the overthrow of the kingdom of the prince of darkness, which has risen up in hostility to the moral government of the blessed God. And here we have an opportunity of seeing this glorious event hastened on in the conversion of children. It is true that an act of Almighty power and grace is as necessary to convert the heart of a child as of a man of years. But we have reason to believe, both from the declarations of Scripture, and from the history of the church, that an equal amount of instruction will effect more among youth, than among adult persons. One great reason why there is so little fruit attending our public preaching, is this—it is almost wholly addressed to the more hopeless class of persons, viz. those who have passed the spring time of life, and whose hearts have become hardened by sin, and whose affections and thoughts are devoted to the world, whilst the *children*, whose consciences are tender, and who have not acquired the *hardness of manhood spent in transgression*, are passed by.

2. Another motive we may find in our love to the souls of children. *Children*, as well as those who are arrived at maturity

of age, *die*,—die too, at a period of life when personal accountability has commenced. And strange to say, ministers, as well as parents, often appear not to be deeply concerned for their eternal welfare! There is an alarming stupidity among christians, on this point. Let any man read Halyburton's life, if he desires to see what a christian parent should think of the death of his child, and the concern which he should feel for its salvation.

3. Our desire for the salvation of a world that lies in sin, should constitute another motive to excite us to promote Sabbath Schools. Where else, brethren, are we to look for our future officers of the church—our ministers of the Gospel to labour at home—and our missionaries to the benighted heathen? Already have a Morrison, a Milne, a Henderson, a Patterson, as you have heard, and a host of others, whose labours among the heathen God *has* blessed, and *is now* blessing, gone forth from Sabbath Schools. And many who are now labouring in Christian lands, or who are preparing to labour, date their first religious impressions from the lessons, and the affecting appeals which they received at the Sabbath Schools.

In the Annual Report of the New York Sunday School Union, for the year 1828, the remarkable fact is mentioned, that *eighty-six* of the youth who were once connected with the Sabbath Schools belonging to that Union, have either entered the sacred ministry, or are preparing for it.

It is to the Sabbath Schools that we must look for those who are to "lead the sacramental hosts of God's elect," when we contemplate *six hundred millions* of unenlightened immortal beings, weeping, if we feel aright, over moral desolations of our globe, and still praying "thy Kingdom Come."

4. The last motive which I shall mention, is the consideration that God commands his Pastors to care for the lambs of the flock. Our blessed Lord, whilst upon the earth, did neither forget nor despise them. He tenderly took them in his arms and blessed them. It had been predicted of *Him*, that He would carry the lambs in his bosom. And it was one of his last commands, addressed to one of the most distinguished of his apostles, "Feed my lambs." Oh how blessed will be the lot of that faithful shepherd who has been the means of saving many precious lambs of his flock! Who will be able to say, at the coming of the great Shepherd, "Behold, I, and the children which God hath given me!' But how awful will be the condemnation of that unfaithful Pastor, who now permits the lambs to wander from the fold, on the dark mountains of sin, and to become a prey to ravenous wolves!

VIATOR.

There are *now*, in connection with the American Sunday School Union 7,244 Schools, 64,215 Teachers, and 451,075 Scholars. There are about 200,000 Scholars belonging to the Sunday School Union of the Methodist Episcopal Church, and about 25,000 Scholars belonging to the Sunday School Union of the Protestant Episcopal Church; so that the whole number of Scholars in the United States, is at least 675,000, and the number of Teachers exceeds 90,000.

WESTERN PULPIT ELOQUENCE.

This meeting was opened by a young man, who, I was informed, had been recently initiated into the ministry. He was one of those imprudent young men, who have contributed so much to bring the devout and fervent worship of the best churches into derision.—He exhausted himself, and sat down. The audience was manifestly relieved.

He was followed by an old man, dressed in linsey-woolsey. He was tall and thin; his head was whitened by the frost of years; his countenance was one that men love to look upon. There was nothing remarkable or peculiar in his features. His forehead was high, and a little projecting; his eyes small, and somewhat sunken; nose thin, and a little aquiline; and chin rather long. But he had an expression of countenance that is not readily forgotten. His image is hung up in the chamber of my memory, to be contemplated and admired. As he arose, every eye was riveted on him; and such was the silence of the large assembly, that the softest whisper might have been heard. My interest was excited at his first appearance; but when he spoke, I felt that I was in the presence of no ordinary man. His voice was rather weak, but its intonations were soft, sweet, and touching. It is what we readily conceive as perfection in utterance, though it may not be so easy to describe it. His gestures were few and unstudied. In fine, there was in his whole manner an indescribable charm, which I have not before witnessed.

He read the parable of the prodigal son; on coming to these words, "And when he saw him afar off, he ran and fell upon his neck and kissed him," he stopped. "This," said he, "is my text." I had heard it preached on a hundred times; I thought I could preach a decent sermon on it myself. But even his manner of reading it told me he had discovered something in this passage of scripture which was new to me. He proceeded to illustrate the love which our Heavenly Father bears to his disobedient children, by the affection manifested by parents towards their offspring in all circumstances, even when disobedient and unnatural in their conduct; and the joy they experience when they return to their duty. I felt that I had never heard the subject handled in so interesting and feeling a manner, and my reflections involuntarily took a retrospect of my early life; and I taxed my memory for an unkind look, word or action, towards the dear authors of my being. I felt an assurance, that those around me were similarly employed.—There was a peculiar solemnity pervading the whole audience. Some eyes began to moisten; I felt my own do likewise.

"But," says the preacher, "I will tell you a story. In the year 1821, I was stationed on the Mad-river circuit. You know, my friends," said he, "there are extensive prairies in that part of the state. In places, there are no dwellings within miles of each other; and animals of prey are often seen there. One evening, late in autumn, a few of the neighbors were assembled around me in one of those solitary dwellings, and we had got well engaged in the worship of God, when it was announced that the child of a widow was lost in the prairie. It was cold; the wind blew; and some rain was falling. The poor woman was in agony, and our meeting was broken up. All prepared to go in search of the lost child. The company understood the business better than I did, for they had been bred in those extensive barrens, and occurrences like the present, are probably not unfrequent among them. They equipped themselves with lanterns and torches, for it was quite dark; and tin horns, to give signals to different parts of the company when they should become widely separated. For my part, I thought duty required that I should take charge of the miserable woman. She was nearly frantic; and as time permitted her to view her widowed and childless condition, and the circumstances of the probable death of her child, her misery seemed to double upon her. She took my arm; the company divided into parties, and taking different directions, we commenced the search. The understanding was, that when the child should be found, a certain wind of the horn should be made, and that all who should hear it should repeat the signal. In this way, all the company would receive the information.

"The prospect of finding a lost child in those extensive prairies would, at any time, be sufficiently discouraging. The difficulty must be greatly increased by a dark, rainy night. We travelled many miles, and to a late hour. At length we became satisfied that further search would be unavailing, and all but the mother determined to return home. It was an idea she could not for a moment endure. She would hear of nothing but further search. Her strength at last began to fail her, and I prevailed on her to return to her abode. As she turned her face from further search, and gave up her child as lost, her misery was almost too great for endurance. 'My child,' said she, 'has been devoured by a wild beast; his little limbs have been torn asunder; and his blood been drunk by the hideous monster'—and the idea was agony. As she clung to my arm, it seemed as if her heartstrings would break. At times, I had almost to support her in my arms, to prevent her falling to the earth.

"As we proceeded on our way back, I thought I heard at a great distance the sound of a horn. We stopped, and listened; it was repeated. It was the concerted signal. The child was found. And what," said the preacher, "were the feelings of the mother! 'My child was dead, and is alive again; he was lost and is found."

It was too much; the whole assembly burst into an involuntary gush of tears. Some sobbed outright, and attempted in vain to conceal their emotions.

"Such," said the preacher, "are the feelings of your Heavenly Father, when he sees his disobedient and wandering children returning unto him, *when even afar off.*"

I have given an abstract of a sermon of forty minutes. My readers may form some idea of what the preacher said; but to feel such a sermon in all its power, it must be heard. I retired from the house with feelings that do not readily find utterance. After I had in some measure recovered myself, I made inquiry in regard to this extraordinary man. I was told he was called "Old Father C——." No one seemed to know that he possessed uncommon powers. He has spent his days in preaching and doing good, in the barrens and woods of Ohio, among a plain, uneducated race of men, who had never imagined that "Old Father C." was any thing more than "a very good preacher." I heard him preach the two succeeding days, and with a still more exalted idea of his oratorical powers. He was uneducated; his language was quite inaccurate; yet his acquaintance with books seemed to be considerable. He discovered an intimate acquaintance with a few of the British Poets, especially Cowper and Young; and embellished his discourses with the most happy quotations from them. In fine, I have come to the conclusion, that the 'British Spy' only dreamed of a pulpit orator; that it was left to me to behold one.

This humble, unpretending man will probably die, as he has lived, unknown beyond the immediate circle of his usefulness. Assisted by education, he might have enlightened and astonished the world, and wondering senates hung upon his tongue. *West. Review.*

SICK-BED REPENTANCE.

Furnished by a Clergyman.

I was called, a few years since, to visit a young lady, supposed to be dying. In the early stage of her illness, she was quite careless, as indeed she had been all her days; but now in the near prospect of eternal scenes, she saw herself to be *a poor lost sinner.* Frantic with terror, she cried for mercy, in an agony of spirit that pierced the heart of every beholder. I endeavored to give her such instruction as her situation demanded, and opportunity afforded, and then knelt with other friends around her bed, and commended her, whether living or dying, to Him who is mighty to save. Before we left the house, her distress began to subside, and she to derive some hope from this source. Had she died, her pious friends would probably have indulged a trembling hope for her, but her disease, which seemed to form a crisis at this juncture soon disappeared, and with the return of health, her passion for frivolity returned. I was absent for some months, but often thought of her, as the scene had made an impression on my mind, not thus soon to be effaced. Among the first questions, after my return from a distant missionary tour, was an inquiry respecting her spiritual welfare. I was alike surprised and shocked, to be informed that upon her recovery she had no recollection of the scene just described, and treated every allusion to it with the utmost levity.

This narrative of facts will probably recall to any clerical reader, and to many others, similar scenes which have fallen under their own observation. To such the article can have none of that in-

erest which is due to novelty; but to them it may be useful, as ncreasing their suspicion of sick-bed repentance, and stimulating hem to greater diligence in seeking the salvation of sinners, whether ld or young, while in health. It may meet the eye of some gay nd sportive youth, who is presuming upon repentance, in the hour f sickness, if no earlier period should afford a "convenient season." To such a one I would say, reflect a moment upon the scene above lescribed for your admonition, and then read and pray over the ounsels of divine wisdom, which you will find in Proverbs, 1st hap. from the 24th verse to the 31st inclusive.

Home Missionary.

UNIVERSALISM.

The following anecdote was communicated by a gentleman of ndoubted veracity, intimately acquainted with the characters and acts to which it alludes. In a town, in the interior of this Commonvealth, some years past, the board of Selectmen was composed of our gentlemen, who were professed Universalists; the fifth was a ious physician, and a member of an Orthodox church. During the ear, these gentlemen had not entered into any religious disputes; nd had conducted the business of their office in harmony. At their ast meeting, it was agreed by the four Universalists to have a pull with the Doctor. For this purpose, they selected their most able champion. After the business was finished, the champion said, 'Doctor, we have been very happy in being associated with you the ear past, and that the business of the town has been conducted with so reat harmony, and so much to our satisfaction, and I believe, to he satisfaction of our constituents. We have found you to be a nan of good sense, of extensive information, of unbending integrity, nd of the purest benevolence. It is astonishing to us, that a man f your amiable character should believe the doctrine of future punshment." To which the Doctor replied, "Gentlemen, I should egret very much the forfeiture of the good opinion, which your partiality has led you to entertain of me. Will you have the goodness to answer candidly, a few questions? Do you believe in a future state?" They replied, "we do"—"You believe that death will introduce all men to a state of perfect happiness?" "Of this we have no doubt." "Are you now happy?"—"We are not; we are far from it." "How do men act when they are unhappy, and know that happiness is within their reach?" "They endeavor to attain that happiness." "Do you believe that I understand the nature and operation of medicine?" "We have no doubt, Doctor, of your skill in your profession; but what has that to do with the subject?" "In this box" said the Doctor, taking a tin box" in his hand, "are pills, which if you swallow each of you one, will without pain, carry you, within one hour, out of this world of trouble; and (if your doctrine be true) place you in a world of perfect felicity. Will you accept one?" "No sir." "Will you?" "No sir." When they had all refused, the Doctor said, "You must excuse me, gentlemen, from embracing your doctrine, until I have better evidence hat *you believe it yourselves.*" This closed the dispute. *C. Watch.*

Ancient Writings.—The Courier des Etats Unis thus mentions the discovery of a number of ancient papyrus manuscripts:—

A citizen of Aix, M. Saillier, has in his possession a great number of papyrus manusripts; M. Champollion, the younger, who embarked in 1829 from Marseilles for Egypt, has visited this precious collection, and discovered that two of the rolls of papyrus contain *The History of the Wars and reign of Sesostris the Great.* This MS. is dated the ninth year of the reign of this monarch. Sesostris Rhamses, or the Great, according to the calculations of the German chronologists, lived in the time of Moses; he was the son, as they presume, of Pharaoh who perished in the Red Sea, while in pursuit of the Hebrews. The MS. which, after *thirty-three ages* of oblivion, M. Champollion has just recovered, as it were by miracle, may contain some details in relation to the great events chronicled in Holy Writ, of an interest which can easily be imagined. On the second of August, the Academic Society of Aix, listened to a report of M. Saillier concerning this discovery. We will add to the above, that the researches which M. Champollion has already made in Egypt, have modified his ideas upon certain points of the history of that country and the order of succession of the ancient kings. He still believes that Sesostris, is not the same with Rhamses the Great, but Rhamses Mei-Amun, (the loved of Jove,) the founder of the nineteenth dynasty. Whoever he may be, our enterprising traveller has obtained, from the new and numerous data he has received during his travels, many striking and precious confirmations of the facts which are mentioned in the Bible. He has likewise recovered the portrait of Sesonchis, founder of the twenty-second dynasty, (the Sesak of our holy books) and a bas-relief which refers to this monarch's invasion of Judea.

HEART-STIRRING INCIDENT.

The Baptist Register closes an interesting account of the late anniversary of the alumni and friends of the Baptist Theological Seminary at Hamilton, by relating the following occurrence:

"The conclusion of the anniversary was rendered deeply affecting by the following circumstance. William Brown, son of Dr. P. P. Brown, appeared before the society, and related his experience and his conviction that God required him to labour in Burmah. He is now 15 years old; his exercises on the subject commenced immediately on his becoming interested in the Saviour, which is four years since, and he is now fully determined to live and die (if God will,) in Burmah. The peculiar circumstances of his father not allowing him to give the lad such an education as was necessary, he, after his son had ceased speaking, 'gave him up to God, his cause, and his people.' At this moment, Deacon Jonathan Olmsted came forward in the fervor of Christian philanthropy, and declared, in the presence of the people, that he adopted the lad as his son, to educate, and, so far as human means are concerned, prepare him for Burmah: and hoped hereafter to meet him and many of the

poor Burmans who should be converted through his instrumentality, around the throne of God." The scene was touching beyond description—and by many, while memory retains her seat, will not be forgotten."

PERPETUAL FIRE.—In the peninsula of Abeheron, in the province of Schirwan, formerly belonging to Persia, but now to Russia, there is found a perpetual, or, as it is there called, an eternal fire. It rises or has risen from time immemorial, from an irregular orifice of about twelve feet in depth, and 120 feet in width, with a constant flame. The flame rises to the height of from six to eight feet, is unattended with smoke, and yields no smell. The finest turf grows about the borders, and at the distance of two toises are two springs of water. The inhabitants have a veneration for this fire; and celebrate it with religious ceremonies.

From the Religious Intelligencer.

THOUGHTS FOR MOURNERS.

"I know, Oh Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." DAVID.

Say, is it *Mercy* that doth rend
Of Hope the healthful root?
The visitation of a *Friend*,
That blights affection's fruit?

A *faithful florist's care* that pours
The riven blossoms round,
And strews the richest, tenderest flow'rs,
To perish on the ground?

Yon tree that from the noon-day heat,
Did shield the traveller's head;
And when the tempest fiercely beat
A shelt'ring shadow spread.

Whose bows a healing fragrance cast
O'er all the sons of ill,
Ye see it smitten, 'neath the blast,
Yet say, was't *Mercy* still?—

Yes, Mercy.——Not that erring love
Which man to man extends,
But *His* high discipline above,
Who Pain with Wisdom blends.—

Beyond the cloud, the pang, the tomb
Of this terrestrial clod,
Where trees of glory ever bloom
Fast by the throne of God.—

Ye, in the page of Heaven may read
With seraph students blest,
How sorrow's bitter teachings lead
To everlasting rest.

In

The following Psalm was written for, and used in the celebration of the last anniversary of our country's independence, by John Quincy Adams, late President of the United States, and sung in the church at Quincy, previous to the delivery of his oration in honor of the day.

I

Sing to the Lord, a song of praise;
Assemble, ye who love his name;
Let congregated millions raise
Triumphant glory's loud acclaim.
From earth's remotest regions come;
Come greet your Maker and your King;
With harp, with timbrel, and with drum,
His praise let hill and valley sing.

II

Your praise, the Lord will not disdain;
The humble soul is his delight;
Saints, on your couches, swell the strain;
Break the dull stillness of the night.
Rejoice in glory—bid the storm,
Bid thunder's voice his praise expand;
And while your lips the chorus form,
Grasp for the fight, his vengeful brand.

III

Go forth in arms! TYRANNY reigns—
Their graves, let foul oppressors find;
Bind all their scepter'd kings in chains,
Their peers with iron fetters bind.
Then, to the Lord shall praise ascend;
Then all mankind, with one accord,
And freedom's voice till time shall end,
IN PEALING ANTHEMS—PRAISE THE LORD.

CIVILIZATION AND THE BIBLE INSEPARABLE.—Go round the globe; mark every spot on which dwells civilized, Christianized man; and you mark the very spots, and those only, on which shines the light of the Bible All others are even now, amidst all the learning and improvements of the 19th century, buried in darkness, and the shadow of death. Not an infirmary, nor a hospital, nor a public benevolent institution is to be found, without the influence of the Bible, throughout the pagan world.

To a young Infidel, who scoffed at Christianity because of the misconduct of some of its professors, Dr. Mason said, "Did you ever know an uproar made because an infidel went astray from the path of morality?" The Infidel admitted he had not. "Then" said the Doctor, "dont you see that you admit Christianity to be a Holy religion, by expecting its professors to be Holy; and that you pay it the highest compliment in your power?

The
Calvinistic Magazine.

"Earnestly contend for the faith which was once delivered unto the saints."

NO. 9. SEPTEMBER, 1831. VOL. V.

OMNIPOTENCE OF THE DEITY.

Illustrations Continued from page 234.

Thus I have endeavored, in the preceding sketches, to present a few detached illustrations of the Omnipotence and grandeur of the Deity, as displayed in the vast magnitude of the material universe; the stupendous velocities of the celestial bodies; and in the immeasurable regions of space which surround them, and in which their motions are performed. Such a magnificent spectacle as the fabric of the universe presents; so majestic, godlike and overwhelming to beings who dwell in "tabernacles of clay"—was surely never intended to be overlooked, or gazed at with indifference, by creatures endowed with reason and intelligence, and destined to an immortal existence. In forming a universe composed of so many immense systems and worlds; and replenished with such a variety of sensitive and intelligent existences, the Creator, doubtless, intended that it should make a sublime and reverential impression on the minds of all the intellectual beings, to whom it might be displayed, and that it should convey some *palpable* idea of the infinite glories of his nature, in so far as material objects can be supposed to adumbrate the perfections of a spiritual and uncreated Essence. Dwelling in "light inaccessible" to mortals, and forever veiled from the highest created being, by the pure spirituality and immensity of his nature, there is no conceivable mode by which the infinite grandeur of Deity could be exhibited to infinite intelligences, but through the medium of those magnificent operations which are incessantly going forward throughout the boundless regions of space. Concealed from the gaze of all the "principalities and powers" in heaven, in the unfathomable depths of his Essence, he displays his presence in the universe he has created, and the glory of his power, by launching magnificent worlds into existence, by adorning them with diversified splendours, by peopling them with various ranks of intelligent existence, and impelling them in their movements through the illimitable tracts of creation.

It will readily be admitted by every enlightened Christian, that it must be a highly desirable attainment, to acquire the most glorious idea of the Divine Being which the limited capacity of our minds is capable of receiving. This is one of the grand difficulties in religion. The idea of a Being purely IMMATERIAL, yet pervading infinite space, and possessed of no sensible qualities, confounds and *bewilders the* human intellect, so that its conceptions

on the one hand, are apt to verge towards extravagancy, while, on the other, they are apt to degenerate into something approaching to inanity. Mere abstract ideas and reasonings respecting infinity, eternity, and absolute perfection, however sublime we may conceive them to be, completely fail in arresting the understanding, and affecting the heart; our conceptions become vague, empty, and confused, for want of a material vehicle to give them order, stability, and expansion. Something of the nature of vast extension, splendid and variegated objects, and mighty movements, is absolutely necessary, in order to convey to spirits dwelling in bodies of clay, a definite conception of the invisible glories of the Eternal Mind; and, therefore, in the immense variety of material existence, with which the universe is adorned, we find every requisite assistance to direct and expand our views of the great object of our adoration. When the mind is perplexed and overwhelmed with its conceptions, when it labours, as it were, to form some well-defined conceptions of an infinite Being, it here finds some tangible objects on which to fix, some sensible *substratum* for its thoughts to rest upon for a little, while it attempts to penetrate, in its excursions, into those distant regions which eye hath not seen, and to connect the whole of its mental survey with the energies of the "King Eternal, Immortal, and Invisible.

To such a train of thought we are uniformly directed in the sacred oracles, where Jehovah is represented as describing himself by the *effects* which his power and wisdom have produced.—"Israel shall be saved in the Lord with an everlasting salvation: For thus saith Jehovah that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord, and there is none else." "I have made the earth, and created man upon it, my hands have stretched out the heavens, and all their host have I commanded." "Hearken unto me, O Israel: I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: When I call unto them, they stand up together." "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and weighed the mountains in scales? He who sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, that fainteth not, neither is weary." "The lord made the heavens, the heaven of heavens, with all their hosts; honor and majesty are before him, and his kingdom ruleth over all."* Such sublime descriptions of Jehovah, and references to his material works, are reiterated in every portion of the sacred volume; and the import and sublimity of such expressions cannot be fully appreciated, unless we take into view all the magnificent objects which science has unveiled in the distant regions of creation.

This subject is calculated, not merely to overpower the intellect with ideas of sublimity and grandeur, but also to produce a deep *moral* impression upon the heart; and a Christian philosopher would

*Isa. xlv. 18, 12. xlviii. 12, 13. xl. 12, 22, &c.

be deficient in his duty, were he to overlook this tendency of the objects of his contemplation.

One important moral effect which this subject has a natural tendency to produce, is, profound HUMILITY. What an insignificant being does man appear, when he compares himself with the magnificence of creation, and the myriads of exalted intelligences with which it is peopled! What are all the honors and splendours of this earthly ball, of which mortals are so proud, when placed in competition with the resplendent glories of the skies? Such a display as the Almighty has given of himself, in the magnitude and variety of his works, was evidently intended "to stain the pride" of all human grandeur, that "no flesh should glory in his presence." Yet, there is no disposition that appears so prominent among puny mortals, as pride, ambition, and vain-glory—the very opposite of humility, and of all those tempers, which become those "who dwell in tabernacles of clay, and whose foundation is in the dust." Even without taking into account the state of man as a *depraved* intelligence, what is there in his situation that should inspire him with "lofty looks," and induce him to look down on his fellow-men with supercilious contempt? He derived his origin from the dust, he is allied with the beasts that perish, and he is fast hastening to the grave, where his carcase will become the food of noisome reptiles. He is every moment dependent on a superior Being for every pulse that beats, and every breath he draws, and for all that he possesses; he is dependent even on the meanest of his species for his accommodations and comforts. He holds every enjoyment on the most precarious tenure,—his friends may be snatched in a moment from his embrace; his riches may take to themselves wings and fly away; and his health and beauty may be blasted in an hour, by a breath of wind. Hunger and thirst, cold and heat, poverty and disgrace, sorrow and disappointment, pain and disease, mingle themselves with all his pursuits and enjoyments. His knowledge is circumscribed within the narrowest limits; his errors and follies are glaring and innumerable; and he stands as an almost undistinguishable atom, amidst the immensity of God's works. Still, with all these powerful inducements to the exercise of humility, man dares to be proud and arrogant.

> ———"Man, proud man,
> Dressed in a little brief authority,
> Plays such fantastic tricks before high Heaven
> As make the angels weep."

How affecting to contemplate the warrior, flushed with diabolical pride, pursuing his conquests through heaps of slain, in order to obtain possession of a "poor pitiable speck of perishing earth;" exclaiming in his rage, "I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them"—to behold the man of rank glorying in his wealth, and his empty titles, and looking around upon the inferior orders of his fellow-mortals as the worms of the dust—to behold the man of ambition pushing his way through bribery, and treachery, and slaughter, to gain possession of a throne, *that he may look* down with proud pre-eminence upon his

fellows—to behold the haughty airs of the noble dame, inflated with an idea of her beauty, and her high birth, as she struts along, surveying the ignoble crowd, as if they were the dust beneath her feet—to behold the smatterer in learning, puffed up with a vain conceit of his superficial acquirements, when he has scarcely entered the porch of knowledge—in fine, to behold all ranks, from the highest to the lowest, big with an idea of their own importance, and fired with pride and revenge at the least provocation, whether imaginary or real! How inconsistent the manifestations of such tempers, with the many humiliating circumstances of our present condition, and with the low rank which we hold in the scale of Universal Being!

It is not improbable, that there are in the universe, intelligences of a superior order, in whose breasts pride never found a place—to whom this globe of ours, and all its inhabitants, appear as inconsiderable as a drop of water filled with microscopic animalculæ, does to the proud lords of this earthly region. There is at least *one* Being to whom this sentiment is applicable, in its utmost extent:—"Before HIM all nations are as a drop of a bucket, and the inhabitants of the earth as grasshoppers; yea they are as nothing, and are counted to him as less than nothing and vanity." Could we wing our way, with the swiftness of a seraph, from sun to sun, and from world to world, till we had surveyed all the systems visible to the naked eye, which are only as a mere speck in the map of the universe—could we, at the same time, contemplate the glorious landscapes and scenes of grandeur they exhibit—could we also mingle with the pure and exalted intelligences which people those resplendent abodes, and behold their humble and ardent adorations of their Almighty Maker, their benign and condescending deportment towards one another; "each esteeming another better than himself," and all united in the bonds of the purest affection, without one haughty or discordant feeling—what indignation and astonishment would seize us, on our return to this obscure corner of creation, to behold beings enveloped in the mists of ignorance, immersed in depravity and wickedness, liable to a thousand accidents, exposed to the ravages of the earthquake, the volcano, and the storm; yet proud as Lucifer, and glorying in their shame? We should be apt to view them, as we now do those bedlamites, who fancy themselves to be kings, surrounded by their nobles, while they are chained to the walls of a noisome dungeon. "Sure pride was never made for man." How abhorrent, then, must it appear in the eyes of superior beings, who have taken an expansive range through the field of creation? How abhorrent it is in the sight of the Almighty, and how amiable is the opposite virtue, we learn from his word:—"Every one that is proud in heart is an abomination to the Lord."—"God resisteth the proud, but he giveth grace to the humble."—"Thus saith the High and Lofty one, who inhabiteth eternity, I dwell in the high and holy place; with him also that is of an humble and contrite spirit; to revive the spirit of the humble, and the heart of the contrite ones."—While, therefore, we contemplate the Omnipotence of God, in the immensity of creation, *let us* learn to cultivate humility and self-abasement. This was *one of the* lessons which the pious Psalmist deduced, from his sur-

vey of the nocturnal heavens. When he beheld the moon walking in brightness, and the innumerable host of stars, overpowered with a sense of his own insignificance, and the greatness of Divine condescention, he exclaimed, "O Lord! what is man that thou art mindful of him, or the son of man, that thou shouldst visit him!"

Again, this subject is also calculated to inspire us with REVERENCE and VENERATION of God. Profound veneration of the Divine Being lies at the foundation of all religious worship and obedience. But, in order to venerate God aright, we must know him; and, in order to acquire the true knowlege of him, we must contemplate him through the medium of those works and dispensations, by which he displays the glories of of his nature to the inhabitants of our world. We have already exhibited a few specimens of the stupendous operations of his power, in that portion of the system of the universe which lies open to our inspection; and there is, surely, no mind in which the least spark of piety exists, but must feel strong emotions of reverence and awe, at the thought of that Almighty and Incomprehensible Being, who impels the huge masses of the planetary globes, with such amazing rapidity through the sky, and who has diversified the voids of space with so vast an assemblage of magnificent worlds. Even those manifestations of Deity which are confined to the globe we inhabit, when attentively considered, are calculated to rouse, even the unthinking mind, to astonishment and awe. The lofty mountains, and expansive plains, the mass of waters in the mighty ocean, the thunders rolling along the sky, the lightnings flashing from cloud to cloud, the hurricane and the tempest, the volcano vomiting rivers of fire, and the earthquake shaking kingdoms, and levelling cities with the ground—all proclaim the Majesty of Him, by whom the elements of nature are arranged and directed, and seem to address the sons of men in language like this: "The Lord reigneth; he is clothed with majesty; at his wrath the earth trembles; a fire goeth before him, and burneth up his enemies."—"Let all the earth fear the Lord, let all the inhabitants of the world stand in awe of him."

There is one reason, among others, why the bulk of mankind feel so little veneration of God, and that is, that they seldom contemplate, with fixed attention, "the operations of his hands." If we wish to cherish this sublime sentiment in our hearts, we must familiarize our minds to frequent excursions over all those scenes of Creation and Providence, which the volume of nature, and the volume of inspiration, unfold to view. We must endeavor to assist our conceptions of the grandeur of these objects, by every discovery which has been, or may yet be made, and by every mode of illustration, by which a sublime and comprehensive idea of the particular object of contemplation may be obtained.—If we would wish to acquire some definite, though imperfect conception of the physical extent of the universe, our minds might be assisted by such illustrations as the following:—Light flies from the sun with a velocity of nearly two hundred thousand miles in a moment of time, or, about 1,400,000 times swifter than the motion of a cannon ball: Suppose that one of the highest order of intelligences is endowed with a power *of rapid motion superior* to that of light, and with a corresponding

degree of intellectual energy; that he has been flying, without intermission, from one province of creation to another, for six thousand years, and will continue the same rapid course for a thousand millions of years to come; it is highly probable, if not absolutely certain, that, at the end of this vast tour, he would have advanced no further than "the suburbs of creation"—and that all the magnificent systems of material and intellectual beings he had surveyed, during his rapid flight, and for such a length of ages, bear no more proportion to the whole Empire of Omnipotence, than the smallest grain of sand does to all the particles of matter of the same size contained in ten thousand worlds. Nor need we entertain the least fear, that the idea of the extent of the Creator's power, conveyed by such a representation, exceeds the bounds of reality. On the other hand, it must fall almost infinitely short of it. For, as the poet has justly observed—

"Can man *conceive* beyond what God can *do*?"

Were a seraph, in prosecuting the tour of creation in the manner now stated, ever to arrive at a limit beyond which no further displays of the Divinity could be perceived, the thought would overwhelm his faculties with unutterable anguish and horror; he would feel, that he had now, in some measure, comprehended all the plans and operations of Omnipotence, and that no further manifestation of the Divine glory remained to be explored. But we may rest assured, that this can never happen in the case of any created intelligence. We have every reason to believe, both from the nature of an Infinite Being, and from the vast extent of creation already explored, that the immense mass of material existence, and the endless variety of sensitive and intellectual beings with which the universe is replenished, are intended by Jehovah, to present to his rational offspring, a *shadow*, an *emblem*, or a *representation* (in so far as finite extended existence can be a representation) of the *Infinite Perfections* of his nature, which would otherwise have remained for ever impalpable to all subordinate intelligences.

In this manner, then, might we occasionally exercise our minds on the grand and diversified objects which the universe exhibits; and in proportion as we enlarge the sphere of our contemplations, in a similar proportion will our views of God himself be extended, and a corresponding sentiment of veneration impressed upon the mind. For the soul of man cannot venerate a mere abstract being, that was never manifested through a sensible medium, however many lofty terms may be used to describe his perfections. It venerates that ineffable Being, who conceals himself behind the scenes of Creation, through the medium of the visible displays he exhibits of his Power, Wisdom, and Beneficience, in the Economy of Nature, and in the Records of Revelation.—Before the Universe was formed, Jehovah existed alone, possessed of every attribute which he now displays. But, had only one solitary intelligence been created, and placed in the infinite void, without a material substratum beneath and around him, he could never have been animated with a sentiment of profound veneration for his Creator; because no objects existed to excite it, or to show, that his Invisible Maker was invested with those attributes which he is now known to possess. Accordingly, we find, in the sacred writings, that when a sentiment of reverence is demanded

from the sons of men, those sensible objects which are calculated to excite the emotion, are uniformly exhibited. "Fear ye not me, saith the Lord? Will ye not tremble at my presence? who have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet they cannot prevail; though they roar, yet can they not pass over it." "Who would not fear thee, O King of nations? Thou art the true God, and an everlasting King.—Thou hast made the earth by thy power, thou hast established the world by thy wisdom, thou hast stretched out the heavens by thy discretion. When thou uttered thy voice there is a noise of waters in the heavens, thou causest the vapours to ascend from the ends of the earth, thou makest lightnings with rain, and bringest forth the winds out of thy treasures."*

But, however enlarged and venerable conceptions of God we may derive from the manifestations of his power, they must fall infinitely short of what is due to a Being of boundless perfection. For there may be attributes in the Divine Essence, of which we cannot possibly form the least conception—attributes which cannot be shadowed forth or represented by any portion of the material or intellectual world yet discovered by us, or by all the mighty achievements by which human redemption was effected—attributes which have not yet been displayed, in their effects, to the highest orders of intelligent existence. And, therefore, as that excellent philosopher and divine, the honorable Mr. Boyle, has well observed—"Our ideas of God, however so great, will rather express the greatness of our veneration, than the immensity of his Perfections; and the notions worthy the most intelligent men, are far short of being worthy the incomprehensible God—the brightest idea we can frame of God, being infinitely inferior, and no more than a *Parhelion*† in respect of the sun; for though that meteor is splendid, and resembles the sun, yet it resides in a cloud, and is not only much beneath the sun in distance, but inferior in bigness and splendour."

In short, were we habitually to cherish that profound veneration of God which his works are calculated to inspire, with what humility would we approach the presence of this August Being! with what emotions of awe would we present our adorations! and with what reverence would we talk of his inscrutable purposes and incomprehensible operations! We would not talk about him, as some writers have done, with the same ease and indifference, as a mathematician would talk about the properties of a triangle, or a philosopher, about the effects of a mechanical engine; nor would we treat, with a spirit of levity, any of the solemn declarations of his word, or the mighty movements of his providence. We would be ever ready to join with ardour in the sublime devotions of the inspired writers, "Great and marvellous are thy works, Lord, God

*Jerem. x. 7—13.

†A *Parhelion* or *Mock-Sun*, is a meteor in the form of a very bright light appearing on one side of the Sun, and somewhat resembling the appearance of that luminary. This phenomenon is supposed to be produced by the refraction and reflection of the Sun's rays from a watery cloud. Sometimes three or four of these parhelia, all of them bearing a certain resemblance to the real Sun, have been seen at one time.

Almighty, just and true are thy ways, thou King of saints. Who would not fear thee, O Lord, and glorify thy name? Let all the earth fear the Lord, let the inhabitants of the world stand in awe of him."

Lastly, the views we have taken of the omnipotence and grandeur of the Deity are calculated *to inspire us with* HOPE *and* CONFIDENCE *in the prospect of that eternal existence which lies before us.* The period of our existence in this terrestrial scene will soon terminate, and those bodies through which we now hold a correspondence with the visible creation, crumble into dust. The gradual decay, and the ultimate dissolution of human bodies, present a scene at which reason stands aghast; and, on a cursory survey of the chambers of the dead, it is apt to exclaim, in the language of despair, "Can these dry bones live?" A thousand difficulties crowd upon the mind which appear repugnant to the idea, that "beauty shall again spring out of ashes, and life out of the dust." But, when we look abroad to the displays of Divine power and intelligence, in the wide expanse of Creation, we perceive, that

> ——————————"Almighty God
> Has done much more; nor is his arm impaired
> Through length of days.—And what he can, he will;
> His faithfulness stands bound to see it done."

We perceive that he has created systems in such vast profusion, that no man can number them. The worlds every moment under his superintendence and direction, are unquestionably far more numerous than all the human beings who have hitherto existed, or will yet exist till the close of time. And, if he has not only arranged the general features of each of these worlds, and established the physical laws, by which its economy is regulated, but has also arranged the diversified circumstances, and directs the minutest movements of the myriads of sensitive and intellectual existences it contains, we ought never, for a moment, to doubt, that the minutest particles of every human body, however widely separated from each other, and mingled with other extraneous substances, are known to him whose presence pervades all space; and that all the atoms requisite for the construction of the Resurrection-body will be re-assembled for this purpose, "by the energy of that mighty power, whereby he is able to subdue all things to himself." If we suppose that a number of human beings, amounting to three hundred thousand millions, shall start from the grave into new life, at the general resurrection, and that the atoms of each of these bodies are just now under the special superintendence of the Almighty—and that, at least an equal number of worlds are under his particular care and direction—the exertion of power and intelligence, in the former case, cannot be supposed to be greater than what is requisite in the latter. To a Being possessed of Infinite Power, conjoined with boundless Intelligence, the superintendence of countless atoms, and of countless worlds, is equally easy, where no contradiction is implied. For, as the Poet has well observed,—

> "He summons into being, with like ease
> A whole creation, and a single grain."

And, since this subject tends to strengthen our hope of a resur-

rection from the dead, it is also calculated to inspire us with confidence in the prospect of those eternal scenes which will burst upon the view, at the dissolution of all terrestrial things. Beyond the period fixed for the conflagration of this world,—"a wide and unbounded prospect lies before us;" and though, at present, "shadows, clouds, and darkness rest upon it," yet the boundless magnificence of the Divine empire, which science has unfolded, throws a radiance over the scenes of futurity, which is fraught with consolation, in the view of "the wrecks of matter, and the crush of worlds." It opens to us a prospect of perpetual improvement in knowledge and felicity; it presents a field in which the human faculties may be for ever expanding, for ever contemplating new scenes of grandeur rising to the view, in boundless perspective, through an interminable succession of existence. It convinces us, that the happiness of the eternal state will not consist in an unvaried repetition of the same perceptions and enjoyments, but that new displays of the Creator's glory will be for ever bursting on the astonished mind, world without end. And as we know, that the same beneficence and care which are displayed in the arrangements of systems of worlds, are also displayed in supporting and providing for the smallest microscopic animalculæ, we have no reason to harbour the least fear, lest we should be overlooked in the immensity of creation, or lost amidst the multiplicity of those works among which the Deity is incessantly employed; for, as he is Omnipresent and Omniscient, his care and influence must extend to every creature he has formed. Therefore, though "the elements shall melt with fervent heat, and the earth, and all the works therein be dissolved, yet, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." *Christian Philosopher.*

[The foregoing "Illustrations of the Omnipotence of Deity," are from "Dick's Christian Philosopher." The subject we think well managed, and although some of our readers may think it above their comprehension, we are of opinion that but few indeed can read it without profit and edification. That it is calculated to enlarge our views of the Divine excellence, to inculcate within ourselves the most profound humility, and produce a deep moral impression upon the heart.]

For the Calvinistic Magazine.

DIVINE SOVEREIGNTY.

The sovereignty of God is a subject of perplexity to those who, in the greatness of their inflated intellect, aspire after universal knowledge, and fatigue themselves to no other purpose, but to mislead the unwary, and rivet the chains of ignorance on those who look up to them if not as superhuman, yet, as the wisest of their species. In the majesty of their strength, they assume the prerogative of limiting the great Jehovah in the attributes of his na-

ture, and undertake to combat and blot from the book of inspiration, a doctrine so plainly revealed, that, beyond the influence of their sophistry, a way-faring man though a fool, must understand. This doctrine is so precious to the heart of the believer, that all christians pray most fervently and devoutly for its more extensive exercise in and over the hearts of their unconverted relations and friends, and generally, that the whole human family may be the subjects of its influence, in preparing the world for that day of millennial glory, which the friends of the Redeemer are looking for, with anxious solicitude, to cheer them by its dawning, in their descent to the valley of vision. These aspirants, without once reflecting, how little of knowledge, aside from revelation, is allotted to even the wisest of men in the present state of being, assume the very attitude of Nicodemus, and vainly ask, "How can these things be?" The answer of our Lord, "art thou a master of Israel and knowest not these things," should be to such as the voice of thunder.

O ye rulers, and ye ruled! consider somewhat of earthly things, and if you can ascertain *how* such and such things are brought to pass, you will assuredly be in a better state of preparation to inquire into heavenly things.—And first, How can it be, that 'all the rivers run into the sea and yet the sea is not full?'—that the water of the sea is exhaled in vapor, condensed into clouds, and kept together, and still increase, until the atmosphere can no longer sustain them, that they are then poured out on the earth, sometimes in such torrents as to sweep every thing before them, but generally, in gentler showers, from the small dew to the heavy rain, and again return, by the small into the larger passages, to the sea?—How can it be that these waters in their passage to and from the ocean, fructify and replenish the earth. A favorite aphorism is, that 'like produces its like;' but I would ask what likeness is between the filth of your sewers, or scrapings of our barn-yard, and the fragrant, delicious productions of the garden and field, many of which cannot be procured for several years together, except by the direct application of manure?—How can it be that there is such a variety in the properties of a lump of mud, as to afford sustenance to trees, plants, and all the vegetables which subsist and keep alive the whole race of animals, from man down to the insect, all over the face of the earth?—And *how* can it be that an amiable, affectionate female, can exersise such an influence over the conduct, and even the thoughts and affections of a loving and kind husband, as to cause him to do a thousand things, than which nothing could be farther from his general habit and inclination, and

to leave undone as many of his favorite occupations or amusements, and even to forego his own ease and comfort, and yet the man remains the same free moral agent he was previous to his marriage? These are facts which are known to all, except those who choose not to know them, who prefer remaining ignorant, rather than take the trouble of investigating or of observing things as they occur in the world;—and our incapacity to comprehend them, cannot, by any mode of reasoning, disprove them; our knowledge of the facts as they exist should suffice; the *modus operandi*; or the *how* of the matter, is beyond the grasp of human intellect, (at least in the present state of existence) so also with respect to the influence exerted by the spirit of God on the minds, on the will and affections, and consequently on the conduct of mankind.—We know not how it is, or why it is, only as the Lord has said, I will do all my pleasure. But the fact we know, that whereas we loved sinful pursuits, and sinful company, and set God at a great distance from us, shut our eyes to the light, and stopped our ears lest the truth should find its way to our hearts; yet, in a time accepted, the spirit of the Lord operated so effectually on our hearts and consciences, as to turn us right about, and brought us to see the exceeding hatefulness of sin in our past conduct, and to dread and flee from it as from a deadly serpent. And however, we may appear to halt, and fall into diverse temptations, yet the operations of the same heavenly monitor, leads us to repentance and to do our first works over again, and to put our whole trust in the Lord, the Mighty God of Jacob. This is the Lord's doings, and *marvellous* in our eyes—but it is not therefore the less true—our own consciences and the conduct of thousands of others testify to the fact, and we cannot, we dare not deny it. When our change shall come, and 'this mortal shall put on immortality,' tho' we 'shall know even as we are known;' yet I apprehend, 'the mystery of godliness' will not be done away, nor will it be the less great, because of the increase of our capacities—but throughout eternity, we shall see more and more to admire, in the astonishing displays of the attributes of Jehovah, and the more plainly will it appear to us, how far the finite powers of creatures fall short of comprehending the Infinite Creator. Be it then our boast to know, that 'secret things belong to God;' our comfort and our joy, that revealed things belong to us and our children.'—Be it our wisdom 'to be willing to be ignorant of what our great Master has thought fit to conceal,' and when the dead, small and great, shall stand before Him, to be judged according to the deeds done in the body, the question, *who hath required this at your hands?* though thundering

terribly to the ranks of blind leaders of the blind, shall be perfectly innocent in respect of the humble followers of the Lamb.

H.

LUKE XVI, 10.

"He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."

The great principle of the text is, that he who has sinned though to a small amount in respect of the fruit of his transgression—provided he has done so by passing over a forbidden limit which was distinctly known to him, has in the act of doing so, incurred a full condemnation in respect of the principle of his transgression. In one word, that the gain of it may be small, while the guilt of it may be great; that the latter ought not to be measured by the former; but that he who is unfaithful in the least, shall be dealt with, in respect of the offence he has given to God, in the same way as if he had been unfaithful in much.

The first reason, which we would assign in vindication of this is, that by a small act of injustice, the line which separates the right from the wrong is just as effectually broken over as by a great act of injustice. There is a tendency in gross and corporeal man to rate the criminality of injustice by the amount of its appropriations —to reduce it to a computation of weight and of measure—to count the man who has gained a double sum by his dishonesty, to be doubly more dishonest than his neighbor—to make it an affair of product rather than of principle; and thus to weigh the morality of a character in the same arithmetical balance with number or with magnitude. Now, this is not the rule of calculation on which our Saviour has proceeded in the text. He speaks to the man who is only half an inch within the limit of forbidden ground, in the very same terms by which he addresses the man who has made the furthest and the largest incursions upon it. It is true, that he is only a little way upon the wrong side of the line of demarcation. But why is he upon it at all? It was in the act of crossing that line, and not in the act of going onwards after he had crossed it—it was then that the contest between right and wrong was entered upon, and then it was decided. That was the instant of time at which principle struck her surrender. The great pull which the man had to make, was in the act of overleaping the fence of separation; and after that was done, justice had no other barrier by which to obstruct his progress over the whole extent of the field which she had interdicted. There might be barriers of a different description. There might be still a revolting of humanity against the sufferings that would be inflicted by an act of larger fraud or depredation. There might be a dread of exposure, if the dishonesty should so swell, in point of amount, as to become more noticeable. There might, after the absolute limit between justice and injustice is broken, be another limit against the extending of a man's encroachments, in a terror of discovery, or in a sense of interest, or even in the relentings of a kindly or a compunctious feeling towards *him* who is the victim of injustice. But this is not the limit with *which* the question of a man's truth, or a man's honesty, has to do.

These have already been given up. He may only be a little way within the margin of the unlawful territory, but still he is upon it; and the God who finds him there will reckon with him, and deal with him accordingly. Other principles and other considerations, may restrain his progress to the very heart of the territory, but justice is not one of them. This he deliberately flung away from him, at that moment when he passed the line of circumvallation; and, though in the neighborhood of that line, he may hover all his days at the petty work of picking and purloining such fragments as he meets with, though he may never venture himself to a place of more daring or distinguished atrocity, God sees of him, that in respect of the principle of justice, at least, there is an utter unhingement. And thus it is that the Saviour, who knew what was in man, and who, therefore, knew all the springs of that moral machinery by which he is actuated, pronounces of him who was unfaithful in the least, that he was unfaithful also in much.

After the transition is accomplished, the progress will follow of course, just as opportunity invites, and just as circumstances make it safe and practicable. For it is not with justice as it is with generosity, and some of the other virtues. There is not the same graduation in the former as there is in the latter. The man who, other circumstances being equal, gives away a double sum in charity, may, with more propriety, be reckoned doubly more generous than his neighbour; than the man who, with the same equality of circumstances, only ventures on half the extent of fraudulency, can be reckoned only one half as unjust as his neighbor. Each has broken a clear line of demarcation. Each has transgressed a distinct and visible limit which he knew to be forbidden. Each has knowingly forced a passage beyond his neighbour's land-mark —and that is the place where justice has laid the main force of her interdict. As it respects the *materiel* of injustice, the question revolves itself into a mere computation of quantity. As it respects the *morale* of injustice the computation is upon other principles. It is upon the latter that our Saviour pronounces himself. And he gives us to understand, that a very humble degree of the former may indicate the latter in all its atrocity. He stands on the breach between the lawful and the unlawful; and he tells us, that the man who enters by a single footstep on the forbidden ground, immediately gathers upon his person the full hue and character of guiltiness. He admits no extenuation of the lesser acts of dishonesty. He does make right pass into wrong, by a gradual melting of the one into the other. He does not thus obliterate the distinctions of morality. There is no shading off at the margin of guilt, but a clear and vigorous delineation. It is not by a gentle transition that a man steps over from honesty to dishonesty. There is between them a wall rising up unto heaven; and the high authority of heaven must be stormed ere one inch of entrance can be made into the region of iniquity. The morality of the Saviour never leads him to gloss over the beginnings of crime. His object ever is, as in the text before us, to fortify the limit, to cast a rampart of exclusion around *the whole territory of guilt*, and to rear it before the eye of man

in such characters of strength and sacredness, as should make them feel that it is impregnable.

The second reason, why he who is unfaithful in the least has incurred the condemnation of him who is unfaithful in much, is, that the littleness of the gain, so far from giving a littleness to the guilt, is in fact a circumstance of aggravation. There is just this difference: He who has committed injustice for the sake of a less advantage, has done it on the impulse of a less temptation. He has parted with his honesty at an inferior price; and this circumstance may go so to equalize the estimate, as to bring it very much to one with the deliverance, in the text, of our great Teacher of righteousness. The limitation between good and evil stood as distinctly before the notice of the small as of the great depredator; and he has just made as direct a contravention to the first reason, when he passed over upon the wrong side of it. And he may have made little of gain by the enterprise, but this does not allay the guilt of it. Nay, by the second reason, this may serve to aggravate the wrath of the Divinity against him. It proves how small the price is which he sets upon his eternity, and how cheaply he can bargain the favor of God away from him, and how low he rates the good of an inheritance with him, and for what a trifle he can dispose of all interest in his kingdom and in his promises. The very circumstance which gives to his character a milder transgression in the eyes of the world, makes it more odious in the judgment of the sanctuary. The more paltry it is in respect of profit, the more profane it may be in respect of principle. It likens him the more to profane Esau, who sold his birthright for a mess of pottage. And thus it is, indeed, most woful to think of such a senseless and alienated world; and how heedlessly the men of it are posting their infatuated way to destruction; and how, for as little gain as might serve them a day, they are contracting as much guilt as will ruin them forever; and are profoundly asleep in the midst of such designs and such doings, as will form the valid materials of their entire and everlasting condemnation.

It is with argument such as this that we would try to strike conviction among a very numerous class of offenders in society—those who, in the various departments of trust, or service, or agency, are ever practising, in littles, at the work of secret appropriation—those whose hands are in a state of constant defilement, by the putting of them forth to that which they ought to touch not, and taste not, and handle not—those who silently number such pilferments as can pass unnoticed among the perquisites of their office; and who, by an excess in their charges, just so slight, as to excape detection—or by a habit of purloining, just so restrained as to elude discovery, have both a conscience very much at ease in their own bosoms, and a credit very fair, and very entire, among their acquaintances around them. They grossly count upon the smallness of their transgression. But they are just going in a small way to hell.—They would recoil with violent dislike from the act of a midnight depredator. It is just because terrors, and trials, and executions, have thrown around it the pomp and the circumstance of guilt. But at another bar, and on a day of more dreadful solemnity, this

guilt will be made to stand out in its essential characters, and their condemnation will be pronounced from the lips of Him who judgeth righteously. They feel that they have incurred no outrageous forfeiture of character among men, and this instills a treacherous complacency into their own hearts. But the piercing eye of Him who looketh down from heaven is upon the reality of the question; and He who ponders the secrets of every bosom, can perceive, that the man who recoils only from such a degree of injustice as is notorious, may have no justice whatever in his character. He may have a scene of reputation. He may have the fear of detection and disgrace. He may feel a revolt in his constitution against the magnitude of a gross and glaring violation. He may even share in all the feelings and principles of that conventional kind of morality which obtains in his neighbourhood. But, if that principle which is surrendered by the least act of unfaithfulness, he has no share whatever. He perceives no overawing sacredness in that boundary which separates the right from the wrong. If he only keep decently near, it is a matter of indifference to him whether he be on this side or on that side of it. He can be unfaithful in that which is least. There may be other principles and other considerations to restrain him; but certain it is, that it is not now the principle of justice which restrains him from being unfaithful in much. This is given up; and, through a blindness to the great and important principle of our text this virtue may, in its essential character, be as good as banished from the world. All its protections may be utterly overthrown. The line of defence is effaced by which it ought to have been firmly and scrupulously guarded. The sign-posts of intimation, which ought to warn and to scare away, are planted along the barrier; and when, in defiance to them, the barrier is broken, man will not be checked by any sense of honesty, at least, from expatiating over the whole of the forbidden territory. And thus may we gather from the countless peccadilloes which are so current in the various departments of trade, and service, and agency—from the secret freedoms in which many do indulge, without one remonstrance from their own hearts—from the petty inroads that are daily practised on the confines of justice, by which its line of demarcation is trodden under foot, and it has lost the distinctness & the moral charm, that should have kept it inviolate from the exceeding multitude of such offences as frivolous in respect of the matter of them, but most fearfully important in respect of the principle in which they originate—from the woful amount of that unseen and unrecorded guilt which escapes the cognizance of human law, but, on the application of the touchstone in our text, may be made to stand out in characters of severest condemnation—from instances, too numerous to repeat, but certainly too obvious to be missed, even by the observation of charity, we may gather the frailty of human principle, and the virulence of that moral poison, which is now in such full circulation to taint and adulterate the character of our species.

Before finishing this branch of our subject, we may observe, that it is with this, as with many other phenomena of the human character, that we are not long in contemplation upon it, without coming in sight of that great characteristic of fallen man,

which meets and forces itself upon us in every view that we take of him—even the great moral disease of ungodliness. It is at the precise limit between the right and the wrong that the flaming sword of God's law is placed. It is there that "Thus saith the Lord" presents itself, in legible characters to our view. It is there where the operation of his commandment begins; and not at any of those higher gradations, where a man's dishonesty first appals himself by the chance of its detection, or appals others by the mischief and insecurity which it brings upon social life. An extensive fraud upon the revenue, for example, unpopular as this branch of justice is, would bring a man down from his place of eminence and credit in mercantile society. That petty fraud which is associated with so many of those smaller payments, where a lie in the written acknowledgement is both given and accepted, as a way of escape from the legal imposition, circulates at large among the members of the great trading community. In the former, and in all the greater cases of injustice, there is a human restraint, and a human terror, in operation. There is disgrace and civil punishment to scare away. There are all the sanctions of that conventional morality which is suspended on the fear of man, and the opinion of man; and which, without so much as the recognition of a God, would naturally point its armour against every outrage that could sensibly disturb the securities and the rights of human society. But so long as the disturbance is not sensible—so long as the injustice keeps within the limits of smallness and secrecy—so long as it is safe for the individual to practise it, and, borne along on the tide of general example and connivance, he has nothing to restrain him but that distinct and inflexible word of God, which proscribes all unfaithfulness, and admits of it in no degrees, and no modifications—then, let the almost universal sleep of conscience attest, how little of God there is in the virtue of this world; and how much the peace and the protection of society are owing to such moralities, as the mere selfishness of man would lead him to ordain, even in a community of atheists.

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There cannot be a stronger possible illustration of our argument, than the very first act of retribution that occurred in the history of our species. "And God said unto Adam, Of the tree of the knowledge of good and evil, thou shalt not eat of it. For in the day thou eatest thereof, thou shalt surely die. But the woman took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." What is it that invests the eating of a solitary apple with a grandeur so momentous? How came an action in itself so minute, to be the germe of such mighty consequences? How are we to understand that our first parents, by the doing of a single instant, not only brought death upon themselves, but shed this big and baleful disaster over all their posterity? We may not be able to answer all these questions, but we may at least learn what a thing of danger it is, under the government of a holy and inflexible God, to tamper with the limits of obedience. By the eating of that apple a clear requirement was broken, and a distinct transition was made from loyalty to rebellion, and an entrance was effected,

into the region of sin—and thus did this one act serve like the opening of a gate for a torrent of mighty mischief: and, if the act itself was a trifle, it just went to aggravate its guilt—that, for such a trifle, the authority of God could be despised and trampled on. At all events, his attribute of Truth stood committed to the fulfilment of the threatening; and the very insignificancy of the deed, which provoked the execution of it, gives a sublimer character to the certainty of the fulfilment. We know how much this trait, in the dealings of God with man, has been the jeer of infidelity. But in all this ridicule, there is truly nothing else than the grossness of materialism. Had Adam, instead of plucking one single apple from the forbidden tree, been armed with the power of a malignant spirit, and spread a wanton havoc over the face of paradise, and spoiled the garden of its loveliness, and been able to mar and to deform the whole of that terrestrial creation over which God had so recently rejoiced—the punishment he sustained would have looked, to these arithmetical moralists, a more adequate return for the offence of which he had been guilty. They cannot see how the moral lesson rises in greatness, just in proportion to the humility of the material accompaniments—and how it wraps a sublimer glory around the holiness of the Godhead—and how from the transaction, such as it is, the conslusion cometh forth more nakedly, and, therefore, more impressively, that it is an evil and a bitter thing to sin against the Lawgiver. God said, "Let there be light, and there was light;" and it has ever been regarded as a sublime token of the Deity, that, from an utterance so simple, an accomplishment so quick and so magnificent should have followed. God said, "That he who eateth of the tree in the midst of the garden should die." It appears, indeed, but a little thing, that one should put forth his hand to an apple and taste of it. But a saying of God was involved in the matter—and heaven and earth must pass away, ere a saying of his can pass away; and so the apple became decisive of the fate of a world; and, out of the very scantiness of the occasion, did there emerge a sublimer display of truth and of holiness. The beginning of the world was, indeed, the period of great manifestations of the Godhead; and they all seem to accord, in style and character, with each other; and in that very history, which has called forth the profane and unthinking levity of many a scorner, may we behold as much of the majesty of principle, as in the creation of light, we behold of the majesty of power.

But this history furnishes the materials of a contemplation still more practical. If, for this one offence, Adam and his posterity have been so visited—if so rigorously and so inflexibly precise be the spirit of God's administration—if, under the economy of heaven, sin, even in the very humblest of its exhibitions, be the object of an intolerance so jealous and so unrelenting—if the Deity be such as this transaction manifests him to be, disdainful of fellowship even with the very least iniquity, and dreadful in the certainty of all his accomplishments against it—if, for a single transgression, all the promise and all the felicity of paradise had to be broken up, and the wretched offenders had to be turned abroad upon a world, now changed by the curse into a wilderness, and their secure and lovely home *of innocence behooved* to be abandoned, and to keep them out,

a flaming sword had to turn them away, and guard their reaccess to the bowers of immortality—if sin be so very hateful in the eye of unspotted holiness, that, on its very first act, and first appearance, the wonted communion between heaven and earth was interdicted—if that was the time at which God looked on our species with an altered countenance, and one deed of disobedience proved so terribly decisive of the fate and history of a world—what should each individual amongst us think of his own danger, whose life has been one continued habit of disobedience? If we be still in the hands of that God who laid so fell a condemnation on this one transgression, let us just think of our many transgressions, and that every hour we live multiplies the account of them; and that, however they may vanish from our own remembrance, they are still alive in the records of a judge whose eye and whose memory never fail him. Let us transfer the lesson we have gotten of heaven's jurisprudence from the case of our first-parents to our own case. Let us compare our lives with the law of God, and we shall find that our sins are past reckoning. Let us take account of the habitual posture of our souls, as a posture of dislike for the things that are above, and we shall find that our thoughts and our desires are ever running in one current of sinfulness. Let us just make the computation how often we fail in the bidden charity, and the bidden godliness, and the bidden long suffering—all as clearly bidden as the duty that was laid on our first parents—and we shall find, that we are borne down under a mountain of iniquity; that, in the language of the Psalmist, our transgressions have gone over our heads, and, as a heavy burden, are too heavy for us; and if we be indeed under the government of Him who followed up the offence of the stolen apple by so dreadful a chastisement, then is wrath gone out unto the uttermost against every one of us. There is something in the history of that apple which might be brought specially to bear on the case of those small sinners who practise in secret at the work of their petty depredations. But it also carries in it a great and a universal moral. It tells us that no sin is small. It serves a general purpose of conviction. It holds out a most alarming disclosure of the charge that is against us; and makes it manifest to the conscience of him who is awakened thereby, that, unless God himself point out a way of escape, we are indeed most hopelessly sunk in condemnation. And seeing that such wrath went out from the sanctuary of this unchangeable God, on the one offence of our first parents, it irresistibly follows, that if we, manifold in guilt, take not ourselves to his appointed way of reconcileation—if we refuse the overtures of Him, who then so visited the one offence through which all are dead, but is now laying before us all that free gift, which is of many offences unto justification—in other words, if we will not enter into peace through the offered Mediator, how much greater must be the wrath that abideth on us?

Now, let the sinner have his conscience schooled by such a contemplation, and there will be no rest whatever for his soul till he find it in the Saviour. Let him only learn, from the dealings of God with the first Adam, what a God of holiness he himself has to *deal with;* and let him further learn, from the history of the second

Adam, that to manifest himself as a God of love, another righteousness had to be brought in, in place of that from which man had fallen so utterly away. There was a faultless obedience rendered by Him, of whom it is said, that he fulfilled all righteousness.—There was a magnifying of the law by one in human form, who up to the last jot or tittle of it, acquitted himself of all its obligations. There was a pure, and lofty, and undefiled path, trodden by a holy and harmless Being, who gave not up his work upon earth, till ere he left it, he could cry out, that it was finished; and so had wrought out for us a perfect righteousness. Now, it forms the most prominent annunciation of the New Testament, that the reward of this righteousness is offered unto all—so that there is not one of us who is not put by the gospel upon the alternative of being either tried by our own merits, or treated according to the merits of Him who became sin for us, though he knew no sin, that we might be made the righteousness of God in him. Let the sinner just look unto himself, and unto the Saviour. Let him advert not to his one, but to his many offences; and that, too, in the sight of a God, who, but for one so slight and so insignificant in respect of the outward description, as the eating of a forbidden apple, threw off a world into banishment, and entailed a sentence of death upon all its generations. Let him learn from this, that for sin, even in its humblest degrees, there exists in the bosom of the Godhead no toleration; and how shall he dare, with the degree and the frequency of his own sin, to stand any longer on a ground, where, if he remain, the fierceness of a consuming fire is so sure to overtake him? The righteousness of Christ is without a flaw, and there he is invited to take shelter. Under the actual regimen, which God has established in our world, it is indeed his only security—his refuge from the tempest, and hiding place from the storm. The only beloved Son offers to spread his own unspotted garment as a protection over him; and, if he be rightly alive to the utter nakedness of his moral and spiritual condition, he will indeed make no tarrying till he be found in Christ, and find that in him there is no condemnation.

Now, it is worthy of remark, that those principles, which shut a man up unto the faith, do not take flight and abandon him, after they have served this temporary purpose. They abide with him, and work their appropriate influence on his character, and serve as the germ of a new moral creation; and we can afterwards detect their operation in his heart and life; so, that if they were present at the formation of a saving belief, they are not less unfailingly present with every true Christian, throughout the whole of his future history, as the elements of a renovated conduct. If it was sensibility to the evil of sin which helped to wean the man from himself, and led him to his Saviour, this sensibility does not fall asleep in the bosom of an awakened sinner, after Christ has given him light—but it grows with the growth, and strengthens with the strength, of his christianity. If, at the interesting period of his transition from nature to grace, he saw, even in the very least of his offences, a deadly provocation of the Lawgiver, he does not lose sight of this consideration in his future progress—nor does it

barely remain with him, like one of the unproductive notions of an inert and unproductive theory. It gives rise to a fearful jealousy in his heart of the least appearance of evil; and with every man who has undergone a genuine process of conversion, do we behold the scrupulous avoidance of sin, in its most slender, as well as in its more aggravated forms. If it was the perfection of the character of Christ, who felt that it became him to fulfil all righteousness, that offered him the first solid foundation on which he could lean—then, the same character, which first drew his eye for the purpose of confidence, still continues to draw his eye for the purpose of imitation. At the outset of faith, all the essential moralities of thought, and feeling, and conviction, are in play; nor is there any thing in the progress of a real faith which is calculated to throw them back again into the dormancy out of which they had arisen. They break out, in fact, into more full and flourishing display on every new creature, with every new step, and new evolution, in his mental history. All the principles of the gospel serve, as it were, to fan and to perpetuate his hostility against sin; and all the powers of the gospel enable him, more and more, to fulfil the desires of his heart, and to carry his purposes of hostility into execution. In the case of every genuine believer, who walks not after the flesh, but after the Spirit, do we behold a fulfilling of the righteousness of the law—a strenuous avoidance of sin, in its slighest possible taint or modification—a strenuous performance of duty, up to the last jot and tittle of its exactions—so, that let the untrue professors of the faith do what they will in the way of antinomianism, and let the enemies of the faith say what they will about our antinomianism, the real spirit of the dispensation under which we live is such, that whosoever shall break one of the least of these commandments, and teach men so, is accounted the least—whosoever shall do and teach them is accounted the greatest. *Chalmers.*

QUESTIONS FOR INFIDELS TO ANSWER.

Is civil liberty a blessing to Society?

On what spot of the globe does it exist *without the bible*?

In what countries is the civil authority most under the control of the ecclesiastic? In those where the word of God is most generally in the hands of the people, or in those where it is kept from them?

What then is the duty of the philanthropist and of the friend of republican government with respect to aiding in the dissemination of the scriptures?

If the bible is not the word of God, why does morality, temporal prosperity, and civil liberty, most abound where it is most read, and where the most implicit confidence is placed in it, as being of divine authority?

How ought the conduct of those to be viewed, who pretend that our civil liberty is in danger, because christians are exerting themselves to cause this 'gospel to be preached to every creature?'—to establish bible societies, and to gather the children of the land into Sabbath Schools, that they may be taught the doctrines and precepts of the bible?—*Liberator.*

EW OF ELEMENTARY INSTRUCTION IN THE UNITED STATES.

n many of the States, schools are supported by an annual tax le- l by the order of government. The principles and results of legislative provisions made in many of the States for common ools, are very forcibly expressed by Mr. Webster. "For the pose of public instruction we hold every man subject to taxation proportion to his property, and we look not to the question whe- r he himself have or have not children to be benefitted by the ication for which he pays; we regard it as a wise and liberal tem of policy, by which property, life, and the peace of society secured. We seek to prevent, in some measure, the extention he penal code, by inspiring a salutary and conservative princi- of virtue and of knowledge in an early age. We hope to excite eling of respectability and a sense of character, by enlarging the acities and increasing the sphere of intellectual enjoyment. By eral instruction we seek, so far as possible, to purify the moral iosphere; to keep good sentiments uppermost, and to turn the ong current of feeling and opinion, as well as the censures of the ', and the denuciations of religion, against immorality and crime. e rejoice that every man in this community may call all proper- his own, so far as he has occasion for it to furnish for himself and children, the blessings of religious instruction, and the elements knowledge. This celestial and this earthly light he is entitled by the fundamental laws."

MAINE.—Every town is required by law to raise, annually, for suppport of common schools, a sum equal at least to forty cents each person in the town, and to distribute this sum among the eral school districts. According to the reports made in 1826, re were in the State, 2,499 school districts; 137,931 children ween the ages of four and twenty-one; of which 101,325 usually ended school, the sum required by law to be annually raised, 19,334, annual expenditure, $137,878 57.
Governor Smith, in his late message says, that the literary insti- ions of the State are in a prosperous condition, and under the tering care of the government, are spreading the influence of ntal light and good morals among the people.

NEW HAMPSHIRE.—Common schools are established throughout State, and for their support a sum, amounting each year since 18, to $90,000, is annually raised by a separate tax. The State a literary fund amounting to $64,000, formed by a tax of one f per cent on the capital of the banks. The proceeds of this d, and also an annual income of $9,000 derived from a tax on ks, are appropriated to aid the support of shools.

VERMONT.—The money raised by the general law for the support schools, at three per cent on the grand list, (the valuation of es,) would be about $51,119 42; and about as much more is sup- ed to be raised by school district taxes. The State has a litera-

ry fund derived principally from a tax of six per cent. on the annual profits of the banks; the amount on loan in September, 1829, was $23,763 32.

MASSACHUSETTS—The laws require that every town or district, containing fifty families, shall be provided with a school, or schools, equivolent in time to six months for one school in a year; containing one hundred families twelve months; one hundred and fifty families, eighteen months; and the several towns in the State are authorised and directed to raise such sums of money as are necessary for the support of the schools, and to assess and collect the money in the same manner as other town taxes. Each town is also required to choose annually a school committee of three, five, or seven persons, to take the general charge of the schools, examine teachers, &c. &c. This last arrangement is but partially carried into effect. A very imperfect return of the state of the schools was made in 1827, in which there were reported nine hundred and seventy-two public school districts; seven hundred and eight private schools and academies; eighteen thousand one hundred and forty-three pupils in private schools, and $158,809, paid for instruction; seventy-one thousand pupils in public schools, and $163.929 76 paid for instruction. In all the schools in Boston, there are about twelve thousand pupils, at an expense for tuition, fuel, books, &c. of about $200,000.

RHODE ISLAND.—In 1828, the Legislature appropriated $10,000 annually for the support of public schools, with authority to each town to raise by tax double the amount of its proportion of the $10,000. All the towns have availed themselves of its provisions. The whole number of schools, probably exceeds 700. Till within a short period, education has been very much neglected in this State.

CONNECTICUT.—The Connecticut school fund, on the first of April, 1829, was $1,882,261 68. The income of this fund is appropriated to the support of common schools. In the year ending March 31, 1830, the sum of $72,933 was divided among the different free schools throughout the State. The number of children between the ages of four and sixteen, was 85,482, and the dividends amounted to a little more than 85 cents for each child. This fund has been wisely managed, and faithfully applied, but it has not answered all the purposes which are desirable. It has diminished very much that feeling of personal interest and responsibility in the minds of the people generally, which is indispensable in sustaining popular systems of education.

NEW YORK.—Governor Throop, in his message of January 4th, 1831, says, "there are nine thousand sixty-two school districts in this State, and eight thousand six hundred and thirty have made returns according to the statute. One hundred and ninety new districts have been formed during the year, and the number which have made returns has increased three hundred and thirty-eight in the same period. There are in the districts from which reports

kave been received, 497,503 children between five and sixteen years of age, and 499,434 scholars have been taught, during the year, in the common schools of the state; the general average of instruction having been about eight months.

The public money apportioned among the several school districts during the past year, amounts to $239,713. Of this sum $100,000 was paid from the State treasury, and the residue was derived from a tax upon the several towns, and from local funds possessed by some of them. In addition to the public money, there has been paid to teachers by the inhabitants of the districts $346,807, making a total of $586,520, paid for teachers' wages alone, in the common schools of the State."

The productive capital of the school fund now amounts to one million six hundred and ninety-six thousand seven hundred and forty-three dollars and sixty-six cents. The revenue actually received into the treasury in 1830, was $100,078 60. This is the first year in which the revenue of the fund has produced the sum required for the annual distribution. The system of the common school instruction in this State, is founded on the principle, that the State, or the revenue of the school fund, will pay only a share of the expenses; and that at least an equal share, as the condition of receiving the State fund, shall be assessed upon the property of the town. In addition to all this, and as a necessary pre-requisite to a participation in the public money, the inhabitants of each district are required to tax themselves for building a school house, and furnishing it with necessary fuel and appendages.

About $1 928,236 are supposed to be vested in school houses in this State, which at an interest of six per cent. would amount to	$115,694 00
Annual expense for books for 499,434 scholars, at 50 cents each,	249,717 00
Fuel for 8,846 schools at ten dollars each,	88,460 00
Amount of public money for teachers' wages,	239,713 00
Amount paid in the districts for teachers' wages besides the public money,	346,807 00
Estimating for forty-three towns not returned,	21,308 00
Total for support of common schools of the State,	$1,061,699 00

A complete census of the scholars in the colleges, academies, private and common schools, would present a total of at least five hundred and fifty thousand scholars receiving instruction annually in the whole State, which is equal to one person attending school to three and a half of the whole population.

New Jersey.—This state has a school fund, which amounted in October, 1829, to $245,404 47, which is all in productive stocks, yielding an interest, on an average, of about five per cent. A tax of half of one per cent. on the amount of the capital stock of the several banks subscribed and paid in, is also appropriated to this fund; and the whole annual income is about twenty-two thousand dollars. *By a law* passed in 1829, twenty thousand dollars

were annually appropriated to the support of the common schools out of the income of the fund.

PENNSYLVANIA.—The constitution declares that the "Legislature shall, as soon as conveniently may be, provide by law for the establishment of schools in such manner that the poor may be taught gratis." In conformity with this provision, means of instruction have been provided in nearly all the counties of the State, for the children of indigent parents. They are sent to the most convenient schools of the neighbourhoods in which they respectively reside, and the expense is paid by the county commissioners. It seems, however, that far more decided and thorough measures need to be taken in this State. An unhappy result of the plan adopted is to separate, in a considerable measure, the children of the poor from those of the rich. In our primary schools, the children of all classes in the community should mingle together so far as practicable.—Gov. Wolfe, in his message of December last, observes, that "out of four hundred thousand children in the state, between the age of five and fifteen, more than *two hundred and fifty thousand*, capable of receiving instruction, were not within a school, during the last year. What an incalculable loss has this commonwealth sustained in the talents that might have been elicited, in the ingenuity and skill which might have been imparted to labour and science, and in the moral and intellectual endowments that might have been engrafted and matured."

DELAWARE.—This State has a school fund amounting to $170,000, the interest of which, together with a small tax levied on each school district of four miles square, at the will of a majority of the taxable inhabitants, is appropriated to the support of free schools. No district is entitled to any share of the school fund, that will not raise, by taxation, a sum equal to its share of the income of the fund. The Governor of Delaware, in his late message, urges, in the strongest terms, the importance of universal primary education.

MARYLAND.—A law in favor of primary schools was passed in 1825, and has been partially carried into effect in two or three of the counties. The state has a school fund consisting of a sum advanced by Maryland during the late war, and paid by the national government, amounting to seventy five thousand dollars, together with a tax on bank capital of twenty cents on a hundred dollars. The fund is at interest, and the amount received from banks has also generally been at interest to the credit of the several counties; but in some instances it has been expended for its proper object. The intention of the State was, that it should be used to pay teachers only; and that the expense of building school houses, and also other expenses, should be paid by a tax on property within the several school districts.

VIRGINIA.—This State has a literary fund, created in 1809, and amounting in available capital, according to a late report, to one million two hundred and thirty-three thousand five hundred and

twenty-two dollars ninety-seven cents. All escheats, confiscations, and derelict property; also all lands forfeited for non-payment of taxes, and all sums refunded by the national government, for the expenses of the late war, have been appropriated to the encouragement of learning. Of the interest of the fund, fifteen thousand dollars are annually appropriated to the University of Virginia, and forty-five thousand dollars to the education of the poorin the respective counties. This sum is divided among the several counties according to the ratio of white population; and the court of each county appoints commissioners to manage and superintend the application of the share belonging to it. Within a year from October, 1828, twenty-six thousand six hundred and ninety persons made application to be educated, of whom twelve thousand six hundred and forty-two were received. The average cost of education was nine dollars per annum. Governor Floyd, in his late message, takes no notice of the condition of the schools.

North Carolina.—This State has a literary fund arising from bank dividends, &c. to the amount of upwards of seventy thousand dollars. It is provided that when this sum shall have accumulated to a sufficient amount, the income of it shall be divided among the several counties, in proportion to the free population, for the support of common schools.

South Carolina.—Governor Hamilton, in a recent communication to the Legislature, remarks, that the only safe and effectual Agrarian system, is the scheme of public education. This alone will secure to the poor their just rights; and he commends the subject to the consideration of the Legislature. The Legislature makes an annual appropriation of nearly forty thousand dollars for the support of *free schools.* In 1828, eight hundred and forty schools were established throughout the State, in which nine thousand and thirty-six scholars were instructed, at the expense of thirty-nine thousand seven hundred and sixteen dollars. The annual appropriation in 1829, was thirty-seven thousand two hundred dollars.

Georgia.—Schools were early in operation in Savannah, Augusta, and a few other towns in the lower part of the State; but little attention was paid to learning above Augusta, till the year 1800, with the exception of two or three schools. The academy and free school funds consist of five hundred thousand dollars;—stock in the bank of Darien, two hundred thousand dollars; State bank, two hundred thousand dollars; Augusta, one hundred thousand dollars. Of this sum there have been paid out, since 1822, to the academies, sixty thousand six hundred and forty-two dollars fifty-eight cents, and for the support of free schools, forty-six thousand four hundred and twelve dollars twelve and a half cents. In sixty counties, according to Mr. Sherwood's Gazetteer. (1829,) there are seven hundred and twenty common schools, each having thirty pupils, making twenty-one thousand six hundred. In the other sixteen counties, there are eighty schools, each having twenty pupils—one thousand six hundred. Total in the State, twenty-seven thousand two hundred.

ALABAMA.—By an act of Congress of March 2d, 1819, one section of land (640 acres) was granted to the inhabitants of each township for the use of schools, and seventy-two sections or two townships for the support of a seminary of learning.

MISSISSIPPI.—No system in regard to primary schools has been adopted. The State has a literary fund, amounting at present to twenty-seven thousand eight hundred dollars, derived from the donation of the general government, rents of land, three per cent on all sales of public lands, fines, forfeitures, &c. But no portion of it is available till it shall amount to five hundred thousand dollars.

LOUISIANA.—In 1827, the Legislature made a grant to each parish in the State, of two dollars sixty-two and a half cents to every voter, to be applied to the education of the indigent; the amount for any one parish not to exceed one thousand three hundred and fifty dollars, nor to fall short of eight hundred dollars. In consequence of this act, nearly forty thousand dollars are annually appropriated to the education of the poor.

[TENNESSEE.—We cannot ascertain the precise amount of the school fund in this State.

The General Assembly at its session in 1823, established offices for receiving entries for certain vacant lands, and provided, that the monies which might arise from this source should be apportioned among the several counties in the State, in proportion to the white population of each; and constitute a fund for the establishment and promotion of common schools. And in 1827, all the capital and interest of the New State Bank, except the one half of the principal sum received;—the sales of Hiwassee lands, all vacant and unappropriated lands to which the State had or might thereafter acquire title; rents and profits of school lands; the interest which had accrued on the fund raised by the sales of the twelve and a half, and one cent lands; the taxes on these lands; all the stock owned by the State in the Old State Bank at Knoxville; (being four hundred shares) all unappropriated escheats which had accrued; and all which might thereafter accrue, &c. were appropriated to the same object.

Nothing was paid by the State for primary education until since the last session of the Legislature in 1829, when an act was passed to establish a system of common schools. It provides for the laying off of each county into school districts; the election of five trustees in each district to superintend the school, raise contributions to aid in its support, and who are constituted a body corporate. It also provides for the election of commissioners for the county, to manage the funds and to apportion the annual fund for distribution among the several districts, in proportion to the number of children in each, between the ages of five and fifteen years. Before any district is entitled to receive its share of this fund, the trustees thereof are required to certify that there is a comfortable school house in the district; and also to report to the common school commissioners the number of children therein entitled to tuition.

This system is now in operation in most of the counties in the

State. We understand however, that some of the counties have failed to comply with the provisions of the act. The present law is defective and will we hope receive revision and amendment at the ensuing session of the Legislature.]

Kentucky.—The Legislature has, several times, taken measures for establishing common schools in this State, but thus far without effect. A literary fund of one hundred and forty thousand dollars was created, some years since, from a portion of the profits arising from the Bank of the Commonwealth; but the State has encroached considerably upon this fund, for other purposes. A very able Report on education was, some time since, made to the Legislature, by the Rev. Benjamin O. Peers. From returns made, it seems that not more than *one third* of the children between the ages of four and fifteen, attend school.

Ohio.—Governor McArthur, in his late message, insists that intelligence alone is capable of self-government. He urges attention to common schools as a "solemn duty" upon every member of the community.

There remained in the treasury of Ohio, on the 15th of November last, one hundred and fifty-nine thousand two hundred and fifty dollars; ninety thousand dollars of it, being a school fund, is drawing six per cent interest. The interest upon this fund is guaranteed by the State; and is fast increasing. In 1825, a law was passed by which a tax of one twentieth of one per cent, or half a mill on a dollar, estimated *ad valorem* upon the general tax list of the State, was levied, and appropriated to the support of common schools. In the city of Cincinnati there are seventeen free schools in a prosperous condition. In the State, three hundred and fifty thousand children attend school.

Indiana.—In Indiana one thirty-sixth part of the public lands has been appropriated for the support of schools. A portion of the public lands has been granted by Congress for the same purposes; but no provision for education has been made by the Legislature of the State, except the passing of some laws relating to the land granted by Congress.——*Quarterly Register.*

SKETCHES OF HOFWYL.

Internal Arrangements of the Agricultural School.

My Dear Friend—The Agricultural or Rural School of Hofwyl, of whose daily exercise I gave you some account in my last, now contains about eighty pupils. About twenty of these pay the estimated cost of their support. The rest are sustained by their labours, with the aid of Fellenberg.

In the internal arrangement of so large a school, *great care is taken to provide for the proper division of labour*, as the best means of giving efficacy to every part of the system. In order to relieve those engaged in education from all other cares and perplexities, the details and accounts of the farm are attended to by an overseer, Vehe-li, *the able and faithful* coadjutor of Fellenberg, is devoted exclu-

sively to the superintendence of the labours, the studies, and the morals of the pupils.

In the early periods of the school, when the number of the pupils was small, he was in immediate communication with every one. All laboured together, and were thus formed under his personal care. With the present number of pupils, this is impossible. Were he to attempt this with a few, all the rest would be neglected. He therefore acts as superintendent of the whole. He spends the day in observing the various divisions and classes in their occupations, and operates on his pupils chiefly through the medium of his assistants. Scarcely a week passes, however, in which he has not a private personal interview with each pupil, and in this way he succeeds in preserving their confidence, and inducing them to open their hearts to him. To promote unity of action, there is a weekly meeting of all engaged in the instruction and superintendence of the school, in which they converse upon their duties and difficulties, and receive his instruction and advice.

It is generally supposed that this plan is far inferior to that which provides for the direct personal attention of one individual to all the pupils; and indeed Fellenberg has found the most serious obstacles to his success in the difficulty of finding assistants who would enter into his views. *If they can be found, however, the union of several minds, co-operating in one object, under one head,* produces the happiest effects.

Vehrli believes that he has more influence at present upon the mass of the pupils, than when he had thirty boys under his immediate charge. He believes that ten to eighteen is the utmost number that one person can possibly superintend; that when it exceeds this, he should have fellow labourers, with whom he should have free and constant intercourse who may partake his cares, and joys, and counsels, and execute his plans. He regards the example of Christ, in choosing disciples to serve as the medium of communication to others, as demanding the imitation of teachers.

The various parts of the plan of Hofwyl happily coincide with these views. Twenty of the pupils of the Agricultural School are destined to be teachers, and the institution is designed to be a *seminary for instructors,* as well as a school for those devoted to labour. Since the singular order of the Bernese government, which I have formerly mentioned, that no teacher of the canton should visit Hofwyl for the purpose of receiving instruction, on pain of losing his place, Fellenberg has received none for this purpose who do not also engage with the pupils in their labours. This however, is not considered disadvantageous. On the contrary, both Fellenberg and Vehrli deem it very important for all who are to be employed in the instruction of cemmon schools to have a thorough acquaintance with the practical labour of a farm. As an additional provision for their support, and as an invigorating exercise, it will be desirable for them (as indeed it probably would be for all literary men) to continue these labours. But a practical acquaintance with the life and habits of a majority of their pupils is the only means of preparing them fully to enter into the views and feelings of those under their care, to understand their wants and their difficulties, and pre-

pare them for their duties. It also furnishes many important illustrations and topics of remark. It enables them to give much valuable information of a practical kind in connexion with the subjects of their studies, and much may be done in this way to extend agricultural improvements. It is also an additional means of securing the attachment of the teachers to those to whom it is desirable their labours should be devoted, and inducing them to continue in this employment. So much is this object appreciated in some of the seminaries for instructors in Germany, whose plan and location do not admit of a forming establishment, that a garden and a nursery of fruit trees are annexed to them seminary, and regular instruction is given in connexion with them.

The direct preparation of the teachers for their profession is of course limited to the hours of study of the other pupils, and some additional time taken from the hours of rest.

It consists, 1, In a thorough study of the branches to be taught, which they acquire in common with the other pupils, and on the productive plan.

2. In a series of lessons designed especially for them, in which Vehrli directs them as to the method of communicating instruction.

3. In assuming alternately the place of teachers in this class, under the immediate inspection of Vehrli.

4. In acting alternately as instructor and monitor to the other pupils, and superintendents of their conduct, under the general direction of Vehrli.

5. In the daily advice and direction they receive from him in the discharge of these duties.

6. In witnessing his own methods of instruction as he passes from class to class to observe their progress.

7. In the discussions connected with the meetings for familiar conversation which I have already mentioned.

8. Those who are qualified for a more extended course of study are permitted to attend the lessons of the professors in the Literary Institution, and some are employed in the instruction or superintendence of the younger pupils in that school. Indeed Fellenberg has found that those who were trained in the Agricultural Institution were among the most valuable and faithful educators he could obtain; and on this account he deems an establishment of this kind an important aid to one of a more scientific or literary character. It is with the aid of assistants thus trained, that Vehrli has succeeded in rendering a school, often composed of the worst materials, a model of order, and industry, and improvement, which has excited the admiration of all who have visited it.

In order to render the system of superintendence as efficient and easy as possible, great care is also taken in the *arrangement* and *classification* of the pupils.

Each boy is indicated by a number, which serves as the mark for his tools, clothes, and books, and renders it easy to refer to every individual in the registers, reports, and general orders of the institution.

The pupils are divided into classes for labour and for study, in their bed chambers, and on their school benches, as much as possi-

ble, according to their age and capacity, and their respective characters. Those capable of being misled are placed with the better pupils; those already corrupted, with such as are indeed in no danger of injury, or such as may exert a favorable influence upon them. Each class has an inspector or guardian, who is with them at all times, and under all circumstances. So far as the case admits, they are always the same. They are responsible for the conduct of those committed to them, and make report for all that happens. In addition to this, the younger pupils have each a special overseer, or elder brother, who attends to their physical wants, as well as their moral conduct, and takes care that their clothes and persons are in a proper state.

The pupils are lodged in six bed chambers. Each of these is superintended by two overseers, whose duty it is, each in his turn, to see that every thing is in order, to accompany the pupils from the evening assembly to bed, to remain with them until they are asleep, and to be with them until they leave the chamber in the morning.—Three chambers are assigned in which they may remain during their leisure hours, when the weather does not permit them to go out. Here they occupy themselves as they think proper, and their educators have an opportunity of discovering their natural character and inclinations. Each of these chambers has two overseers also, with the same view of allowing them to alternate their occupations.

In the school room, the boys are always arranged on their benches in the same manner according to their character, and one on each bench has the duty of monitor.

They go forth to their labour also in divisions, formed on the same general principles, which are constantly the same, so far as circumstances permit. Each of these is accompanied by its leader or guardian. A register is kept by each leader or guardian, of the conduct and progress of the pupils under his care, in their labours, their studies, and their moral conduct, which is submitted to the inspection of Vehrli, and the state of the whole school is thus brought regularly before him.——*Annals of Education.*

THE WAVE ROLLS ON.

It is only about five years since the first hearty and successful efforts were made in the United States to put a stop to the flowing tide of intemperance. A meeting was called in the small village of Lyme N. H., at which Mr. Ketridge delivered his first address; a society was formed which proposed two objects, first, that they themselves would totally abstain from ardent spirits, and the second was that they would collect and publish to the world such facts, as would illustrate the evils of this vice in all their length and breadth. This little meeting was the first impulse given to the cause. A little undulation was originated then which has been ever since rolling onward its healthful waters, till it has become a mighty wave, and its power will soon be felt around the globe. Let him who stands before this wave beware.

In five short years a rapid march has been made against this enemy;—The fatal bowl has been dashed from the lips of twelve

hundred drunkards, and an army of more than half a million has been marshalled in this holy warfare. And how has this mighty conquest been achieved? There have been no long and expensive campaigns; no blood has been spilt, no tears have been shed. except tears of joy and gratitude over husbands, sons and fathers that have been recaptured from this foe and restored to peace, to conscience and to happiness. *This victory has been achieved solely by the moral power of truth and facts* —facts candidly laid before the public exhibiting the moral evils, and misery and guilt attendant on intemperance; and its triumphs are extending beyond the Atlantic. The wave rolls on and will soon, we trust, roll round the globe.

We have just received our file of the "London World" for June, and are happy to learn from several articles in its columns that our cause is awakening unusual interest in the British Dominions. Mr. Hewit, the Agent of the American Temperance Socihas arrived in London. A great meeting has been held there for presenting this subject; and our correspondent, author of Letters to the editor &c. under date of London 27th July, says his labors in the Temperance cause have been abundant, acceptable and successful Lectures are delivered on this subject in all the principal cities of the United Kingdom. Our readers will find in the following article from the London World of June 27th an interesting outline of a lecture lately delivered by Professor Edgar of Dublin. He alludes in flattering terms to America as the mover of the grand reformation.—*Relig. Teleg.*

TEMPERANCE IN IRELAND.

On Thursday evening, Professor Edgar, of Dublin, gave a lecture on the principles of these societies at the Friends' Meeting-house, in Houndsditch to a very numeroas assembly. The Professor commenced by adverting to the establishment of these societies in America, and the consequent decrease in the consumption of ardent spirits, and also of crime. These beneficial results led to the experiment in this country. In Scotland and Ireland 60,000 members have been registerd, in a year and a half; the number in England was not known, but in Manchester alone there were upwards of 2,000 members. The great principle was union, on the ground of a common practice, to abstain from ardent spirits; and the first object was to create a healthy state of public opinion with regard to intemperance. The promoters of these societies were not wedded to one plan; they could bear any opposition but no indifferance, and they were willing to adopt any better plan that might be discovered. They were at war with no particular pofession; they desired the overthrow of no man's livelihood: their sole business was the truth: their sphere was mind—their region, conscience. They disclaimed all compulsory measures; their only weapons were abstinence and information, argument and example. The chief ends were to reform drunkards, and preserve temperate men from becoming drunkards; the first had been considered impossible, but experience had proved the contrary; and the latter was necessary, because the man who used spirits temperately was in the danger of contracting habits that

would, progressively, reduce him to a confirmed drunkard Prevention was better than cure, and the spirit trade was chiefly, and almost entirely, supported and perpetuated by temperate men; but what was a more awful consideration, perhaps, in our own families, or our own persons, were those who should supply the places of drunkards when they were fallen into unhonored graves. The cooperation of females was needful, and there were none, whatever their rank in society, who could not aid this cause. The Professor particularly cautioned masters and mistresses against giving drams to their servants; and in answer to the vulgar opinion, that because ardent spirits are procured from wholesome substances therefore they cannot be hurtful, he remarked, the same argument might as well be applied to prussic acid, the worst of all poisons, for that could be procured from good English roast-beef. He observed, that in those countries where wine was the common beverage, the people were temperate; but in those where distilled spirits were generally used, the people were intemperate:—in the former, crime was comparatively small in amount and turpitude: in the latter, excessive and alarming in every respect. In fact, in proportion to the increase of the consumption of ardent spirits was the increase of crime, and experience and authority of the best kind warranted him to state, that one-half of the madness, three-fourths of the beggary, nine-tenths of the criminal offences, one fourth of the deaths, and most of the prostitution in our country, were the effects of intemperance. The Professor concluded with some strong appeals to the consciences and best feelings of his auditors.

AFFECTING INCIDENT.

A correspondent of the New York Observer, in an account of of a four days' meeting near Cincinnati, says; Among the anxious inquirers on Saturday, who were very numerous, a pair of twin sisters, fourteen years of age, daughters of an elder in one of the churches, came forward at the same instant and in company, overwhelmed with a sense of their need of pardoning mercy, and virtually asked—what shall *we* do to be saved. The father witnessed this movement in his daughters, and filled with such emotions as might be expected at such a sight, could not refrain from making some attempt to speak with them, as they sat together, weeping for their sins. As a matter of convenience, their heads being low, he knelt before them on one of his knees—and no sooner did they perceive it was their father, than both of them fell simultaneously upon his neck, one upon one shoulder and the other upon the other, his head between theirs—and each with an arm about the fathers neck—an in this condition the father and his twin daughters remained, as if chained, and wept, and wept, and wept. And all, who witnessed the spectacle also, wept. And those dear children, born into the world in one hour, were in one hour (it is believed) born into the kingdom of Christ, and in the same hour enabled to hope in the glory of God. What a picture! It was a sight which angels migt covet to see—a sight which probably never happened before; and very likely will never happen again in a form so interesting, so perfect, so subduing.

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SERMON.

By FREDERICK A. ROSS.

Mark x. 17—22. "And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is God. Thou knowest the commandments, Do not commit Adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him, loved him, and said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor; and thou shalt have treasure in heaven: and come, take up thy cross, and follow me. And he was sad at that saying, and went away grieved; for he had great possessions.

Luke xvi. 25. Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

The parable which contains these words is one of the most instructive preached by Jesus. It reveals to us the truth—that, we will perish, if we love the *good things* of our *lifetime* supremely. Most men will readily say they believe the eminently bad in this world will suffer punishment in the next. But they are not so ready to admit, that, the love of the good things of this life, if unaccompanied with gross crime will subject us to suffering in the life that is to come. They ask with seeming triumph; why what evil have I done? I am kind to my family—I owe no man—I give to the poor—I am honorable—I love my country—and is not this enough to secure heaven? In reply I will say—that the young ruler who came to Jesus with the question, What must I do to inherit eternal life, seemed to *fear* that all these were not enough.—And the Saviour most assuredly confirmed his *fear*. "*One thing thou lackest*—Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come take up thy cross and follow me. And he was sad at that saying, and went away grieved: for he had great possessions."—How perfect was this proof of the character

of the young ruler, and how clear an exhibition of the truth I am urging. Do you ask, says the Saviour, what you must do to inherit eternal life?—Keep the commandments. All these have I observed from my youth, is the answer of the moral Pharisee. How sweeping a declaration.—But he was no hypocrite—he said what he thought: and he was in reality so amiable that Jesus loved him. But mark how he probed his heart to the very centre.—"*One thing thou lackest*"—as if he had said, you think you have kept the commandments, yet remember the sum of them is, that you love God with all your heart.—Now prove that you love God.—He commands you to sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and take up thy cross, and follow me.—What answer have we? There it is. You see the answer. The young man is speechless: but his actions tells you his heart. His face tells you he is sad—and as he goes away from Jesus, you see he is grieved.—He has great possessions, and upon these good things of his lifetime he has fixed his chief regard. He goes away—the curtain of perfect gloom conceals him from us. Did he ever change his mind? Perhaps he did in the person of Nicodemus. But whether he became wise unto salvation or no, his history informs us that without holiness, we lack the one great thing—and in the affecting parable which has furnished my text, we see the eternal ruin of another who gave all his heart to the good things of this life.

The subject then requires that we consider,

I. The state in which the rich man found himself after he died, and

II. The cause of his being in that condition.

I. The condition of this man is given to us in awful words. "The rich man also died, and was buried; and in hell he lifted up his eyes, being in torment." These words need no comment from me. The imagination of every one of us, enlightened by our consciences, and made strong by our just fears, will in vain attempt to fill out the tremendous picture. Let me here remark, that this is the only sight of a lost soul allowed us in the Bible; and that, although it is Jesus, the merciful Jesus, who lifts the veil, and shews no more than he can help, and speaks no stronger than he can help; yet I verily believe this is the most appalling picture, and these few words strike upon the heart the most deep and terrific of any other, in the book of God.—"The rich man also died, and was buried; and in hell he lifted up his eyes, being in torment." Here every shuddering soul necessarily asks, How long?—How long will his doom last? Abraham, by the authority of God answers, Forever. "Son, remember that thou in thy lifetime receivedst thy good things—but now thou art tormented. Eternal punishment is declared in this sentence. It

teaches us that the day of happiness had closed forever—It had ended in rayless darkness—not a gleam of hope is left. Observe, it is the denial of the most trifling gift—a drop of water—a drop—not of happiness, but a drop of alleviation. From the very meaning of the words then, this answer, and this only must ever be given. When a thousand years had passed, if those eyes had again been lifted up, and that voice had again said, Father Abraham, have mercy on me; and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. Abraham must have answered as before; Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. Is not this the language of eternal assurance to Lazarus? And O, is it not the word of eternal despair to the rich man? Yes: for if a day of good things was ever to return to him, he would not have been so awfully reminded of his *lifetime*—and such unutterable meaning would not have been given to the words—now thou art tormented.

I have thus attempted to bring before you the state in which the rich man found himself after death.

II. Let us now, consider, the cause of his ruin. He loved the good things of this life supremely. Before I say more on this point, which is the main thought, I wish you to remember, allow me to observe that I think the character of this man has been by many needlessly blackened. He has been represented as a vile wretch—wallowing in ill-gotten wealth—grinding the face of the poor, and holding back with contempt and cruelty the hand of charity. This representation is unjust to him, and it destroys the moral of the parable.

There is nothing in the history of his treatment of Lazarus which exhibits him cruel. "There was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores." This is merely a picture of the wretched lot of Lazarus, in contrast with his who was clothed in purple and fine linen, and fared sumptuously every day. But whatever the rich man might have done for Lazarus more than he did, yet, for aught that appears, he was as kind to the beggar at his gate as thousands of rich and moral men now are to objects of charity at their doors. Besides, when he recognized Lazarus in Abraham's bosom, he does not speak of him as of one whom he had ill-treated. He speaks of him as of an old acquaintance—as of one to whom he had done kindness. It is Lazarus he wishes to come to him, and dip the tip of his *finger in water*—it is Lazarus he desires may be sent

to warn his brethren. This is not the language he would have uttered had he shewn the beggar in former days an unfeeling heart. Again, Abraham does not hint that his life had been a base one—that his charater had been stained with immoral, dishonest, or dishonorable actions. Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. This is all. Lazarus was not comforted simply because he had received evil things: he might have suffered all those evils and been a bad man. And so the rich man was not tormented because he had been clothed in purple and fine linen, and fared sumptuously every day: he might have been a righteous man with all these good things. But he was not: and his want of righteousness, and his consequent ruin was the result of the manner in which he *regarded* the good things he had possessed. I consider, then, his life, and death, and final doom, identical with that of the moral Pharisee, before alluded to. Like the young ruler, the rich man I will say, was amiable in his family—just and honorable to his neighbors, and kind to the beggar at his gate—yea, he thought he kept the law—yea, Jesus loved him, and yet he died; and in hell he lifted up his eyes, being in torment. How was that? What did he lack? He lacked one thing—Love to God.

And lacking that *one thing* he perished forever. This is the point to which the Bible has certainly brought us. Is the Bible true? Then we see that man may possess a character by nature so moral, that Jesus, if upon earth, would love him, and yet he may lack one thing to inherit eternal life, and lacking that one thing will perish forever. O what hope is there for us then, if our characters fall below this. Look at the *one thing* lacked—the test—Love to God, that is supreme above what we give to father, or mother, wife, children, houses or lands. This test, in a moment, shewed the gold of the Pharisee to be dross; and it was the remembrance of how he had failed to meet this test, which silenced the rich man in his cry unto Abraham.

Are any of us, my hearers, ready to go away *sad*, and *grieved*, because we have great possessions? and will we say the Lord is a hard master—reaping where he has not sown, and gathering where he has not strawed? But let us not go away unconvinced that the Lord is justified when he speaketh, and clear when he judgeth.

The ways of God, in the condemnation of such men as I have brought before you, are vindicated, if we reflect,

First, that it is right he should refuse to admit into Heaven those *who* refused to comply with the reasonable condition of salvation.—

Love to him is the condition. He declares it is a reasonable service; and all who have complied with the condition agree with him in saying it is most holy, just, and good. Where then is the wrong when the sinner finds the door of Heaven shut? Where is the wrong, when God says the day of salvation is passed—you despised it, and now all its influences are gone. Your right to call upon Jesus is gone—your right to call upon the Spirit is gone—the sabbath is gone—the tongue of the preacher is silent—the prayers which the righteous man offered for you is hushed—all, all are gone with your mispent life,—and forever. Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. But,

Secondly, the man who rejects the salvation of the Gospel, must perish in the nature of things. We are all seeking happiness, and in this world we have two objects in which to look for it. God, and the world. There are but these two. And now if we reject God, and find our happiness in the the things of this life, when the things of earth have passed away, where is *that* happiness? It is certainly gone. Can we then instantly abandon our broken cisterns, and draw near and drink from the fountain of living waters? This is the question. (Our eternal happiness, in the view we are now taking, depends upon our being able to do this. Before you make up your answer, allow me to mention some of the things you must be assured of before you can give a satisfactory reply. You must be certain either that you will have the offer of Heaven, or, that it will be as easy for you to love God and be happy without the offer of Heaven.—You must be certain either that you will have all the helps of the sabbath, and preaching, and the prayers, and counsel, and example of good men, and the influence of the Holy Ghost, or, that it will be as easy for you to be holy without all these helps.) Now are you certain we can do this? If not, then what will be our condition? The world is gone, and yet our heart is not fixed on God. I ask if we will not be miserable?

It is dreadful in this world to see the object on which all our heart is fastened torn away, and to look around and find no comfort—to look around, and feel that all in this world has lost its power to make us happy—that the face of man is hateful; yea, that neither breath of morn, when she ascends with charm of earliest birds; nor rising sun on this delightful land; nor herb, fruit, flower, glistering with dew; nor fragrance after showers; nor grateful evening mild; nor silent night; nor walk by morn; nor glittering star light is sweet to us.

So might that man have felt whose every affection was given to

that little lamb which he had nourished up—which did eat of his own meat, and drink of his own cup, and lay in his bosom, and was unto him as a daughter, when she was taken away. Man thus crushed by the loss of the object of all his love, is often unable to choose another object—and dies of a broken heart. Now, when he perishes, how does he perish? He perishes under the natural influence of the laws of his nature. This is what we see upon earth. And when we tell you this scene will be exhibited after death, we tell you nothing new. Man will perish hereafter under the influence of that same every-day-law of our nature, which makes us miserable when the objects of our happiness are taken from us, and we cannot choose another.

There is nothing strange in this—there is nothing hard in this. God governs in the moral world, as he does in the natural—by laws, which as a general rule, he will not interrupt. You never think that God will interpose to save you in your folly, from the influence of the laws of nature. See that gay company have pushed their pleasure boat into the stream of a beautiful but deceitful river. The voice of warning says, beware—but look how, in heedless folly, they glide from island to island, green, and fragrant, and smiling in the sun that glitters upon them and the playful waves. Behold they have drifted into the swift waters, and the cataract thunders near. Strength is vain to stem the swelling, rushing, flashing torrent—the scream of supplication bursts forth. Does God stop the river, and make it a crystal pavement?—It rushes on; and the cry of despair is drowned in the uninterrupted dash, and foam, and roar. And so when men have sported upon the tide of sin, until the strong current has swept them beyond the place of hope—and they look around upon fiery billows, and above upon frowning walls, and before them into the gulf, and hear the wailings of shipwrecked souls—O may they hope that God will speak deliverance; they may not. That river of death is rolling on in its *natural course*, and those walls of iron, and that fathomless gulf are the channels it has worn; and those wailings of despair are the natural echoes upon its shores.

But to return. I have wished to keep our undivided thoughts upon the simple question, Will we not be miserable when the world, the object of all our happiness is destroyed?

This is the question, and I have sought to get your answer by reminding you of what you know to be true. And now, is it not a matter of absolute certainty, from the nature of our souls, that we *will* be miserable hereafter, when the objects of our love is taken *from* us, unless we can find happiness in another thing—in the other

world where shall we find that thing? There, as here, we must seek it in God, or out of God. Can we *then* obtain happiness in God, or in the things out of God?

Now I aver that unassisted reason cannot *settle* this question: I say, cannot *settle* the question. But what she says is plain. She tells us that this life is a state of *probation,* and that we shall be miserable hereafter without an interest in God. This is the meaning of the religious fears of every man in the world—the meaning of the voice of conscience when man thinks of death, whether he be a civilized or a heathen man. I say reason has not settled the question. She has written upon the wall, and we tremble while we gaze upon the writing: for we feel it is the hand of God that wrote the blazing and warning letters. A Daniel must interpret the writing. Revelation must answer fully the question. Can we seek happiness in God, or can we seek it out of God after death? And she answers no. Listen to the strong negation of the Psalmist: "Wilt thou shew wonders to the dead? Shall the dead arise and praise thee? Shall thy loving-kindness be declared in the grave, and thy righteousness in the land of forgetfulness?"——Listen to the decisive words of Jesus Christ, when he speaks of the character of the man who dies without religion: "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still." "Son, remember that thou in thy lifetime receivedst thy good things, but now thou art tormented. Besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot: neither can they pass to us, that would come from thence." The door is shut. In God then we will not find happiness. Will it be found out of God? Alas! are any of us so foolish as to think that after death we shall have a world like this in which we may live, and forget God and be happy. Ah no. Listen—"All that are in their graves shall come forth; they that have done good, unto the rerurrection of life, and they that have done evil, unto the resurrection of damnation." "There shall be weeping and gnashing of teeth, when we shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and we ourselves thrust out."

Let me now conclude by answering a question which may have arisen in some of your minds while I have gone along.

Is it the duty of every rich man to comply literally with the command of Jesus to the young ruler—must he sell all that he has and give to the poor? No. God required this proof of love from the Pharisee; and had he loved God supremely, he would have *gone and done it.* God does not require this of us, but he requires

that supreme love which would, if he demanded the sacrifice, lead us to comply. We are not now called to die for Christ: yet he who is not willing to die for Christ, is none of his. The gold and the silver belong to the Lord; He has given them to us as a talent; and let us improve it as he has commanded. Let us not bury it. Let us not bury it as misers, in the earth—Let us not bury it in the ocean of extravagance—Let us give the first fruits of it directly to God; and when, with the rest, we make glad our own hearts, and the hearts of our children, and our friends—let us do all to the honor of God. Is this hard to do? Yea is it. Hard as for the camel to go through the eye of a needle.—Yea it is impossible without the help of the Spirit of God. Therefore, for the rich to neglect God is not only the most criminal ingratitude—it is neglect, the most alarming of all—How can *they* escape if they neglect so great salvation?

EXTRACTS.

It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble, cast up by the ocean of eternity, to float a moment upon its waves and sink into nothingness. Else why is it, that the high and glorious aspirations, which leap like angels from the temple of our hearts, are forever wandering about unsatisfied? Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off and leave us to muse upon their faded loveliness? Why is it that the stars, which hold their festival around the midnight throne, are set above the grasp of our limited faculties; forever mocking us with their unapproachable glory? And finally, why is it that bright forms of human beauty are presented to our view and then taken from us: leaving the thousand streams of our affections to flow back in an Alpine torrent upon our hearts? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades—where the stars will be spread out before us like islands that slumber on the ocean, and where the beautiful beings which here pass before us like shadows, will stay in our presence forever.

Bulwer.

He who would undermine those foundations upon which the fabric of our future hopes are reared, seeks to beat down that column which supports the feebleness of humanity; let him but think a moment, and his heart will arrest the cruelty of his purpose.—Would he pluck its little treasure from the bosom of poverty? Would he wrest its crutch from the hand of age, and remove from the eye of affliction, the only solace of its woe? The way we tread is rugged at best; we tread it, however, lighter, by the prospect of that better country, to which, we trust it will lead. Tell us *not* it will end in the gulf of eternal dissolution, or break off *in some* wild which fancy may fill up as she pleases, but reason is

unable to delineate; quench not that beam, which amidst the night of this evil world, has cheered the despondency of ill-requited worth, and illuminated the darkness of suffering virtue."

M'Kenzie.

UNION OF LABOR AND STUDY.

The utility of connecting manual labor with study in our literary institutions, has lately been demonstrated by fair and unequivocal experiments. It is but a few years since schools upon this plan were proposed. At first they were regarded, like many other new schemes, as of extremely doubtful success. But these doubts have been removed: the manual labor plan has succeeded, in spite of the opposition and ridicule thrown out against it. It has given to the world practical demonstration that it is the best adapted of any system now in use, *to give to the student a sound mind in a sound body.* This is the great, the whole object of physical and intellectual education, which I propose to consider with especial reference to students of theology, leaving moral culture, the third and remaining branch of the subject entirely out of view for the present. Physical education in this country has been strangely overlooked: But its vital importance is beginning to be felt and acknowledged, as is abundantly evident from the popularity and patronage bestowed on our numerous gymnastic schools. These schools are admitted to be a great improvement, because they give health and vigor to the body, preserve it from debility and disease, and thereby greatly increase the student's ability for mental action.

My remarks shall have a reference to theological education, and with these preliminaries, I proceed to my first position, viz. *That gymnastics or some regular and permanent system of exercise, is far more necessary in a Theological Seminary, than in any other literary institution: and for the following reasons*

1. A much larger proportion of our students in theology have been accustomed to active habits in early life; they have been trained to the farm, the mechanics shop, or the compting room: And they will make all the abler men for this, if they will only preserve that muscular strength and vigor acquired by these early habits.

Every one may see, and many have learned from their own sad experience, the fatal consequences of suddenly breaking off from these active habits, or of exchanging them at once for the motionless life of the scholar. The conclusion in respect to what *must* be the consequence of such a change of habits, is the same in the mind of the unlettered peasant as it is in the mind of the learned physiologist. They would both infer that the hardest constitution must be destroyed by such a change.

But let us look at facts. The American Education Society, since its organization, has had under its care 1400 beneficiaries—most of them habitually accustomed to laborious, active life, before commencing study. Of these 1400, more than thirty fell into their graves before finishing their course of study; and thirty more have had their health so far destroyed—and their constitutions so broken down, as to be obliged to abandon study, and perhaps all other re-

gular occupation. Here then we have about one twentieth part of the whole number of beneficiaries of that society, by the operation of some cause, brought to an early death, or broken down and rendered useless to the church and perhaps to themselves. And who can tell how many have fallen prematurely since entering the field of labor, or how many are now dragging out an almost useless life of pain, by reason of this sudden change in their habits?

2. Theological students are in greater danger of destroying their health by application and neglect of exercise, than any other class of students. They are urged to study by higher motives. They have temptations to incessant and imprudent application, which are experienced by no other class of students. They see before them a work of unspeakable magnitude and responsibility. They are soon to be called to minister in the temples of Almighty God—to point the way of immortal life to dying men. They feel themselves unfit and unprepared for this high and sacred trust. The work of preparation is great, and the time for accomplishing it, short: and as they advance, the field that still needs to be explored, grows wider. By considerations like these they are often stimulated to efforts which their own reason disapproves at the time of making them. Nor is it a sufficient reply to this, to say that the really pious and reflecting student will regard the preservation of his own life and health, as a paramount duty. This principle is not strong enough to be a safeguard against the evil.

3. Again: Theological students, from the nature of their profession, are excluded, by the voice of the public and by their own taste and sense of propriety, from participating in many kinds of exercise and relaxation, that are freely granted and much resorted to by other students.

The disposition to take suitable exercise is less with students of theology than in the earlier stages of their studies, when their spirits were more buoyant, their limbs more elastic, and their habits and feelings more connected with the world.

4. It is an undeniable fact that there is a much greater proportion of invalids among students of theology, than among the same number of students in the other learned professions, or in our colleges; and that there are many more broken constitutions among ministers than among doctors and lawyers. I know of no good reason why it should be so. Yet such, it is believed, is the stubborn fact. Look over our schools of divinity; how many pale faces—what a host of nervous, withered dyspeptics do you meet with? You see much less of this in our schools of law and medicine and in our colleges.—Yes; it is the dispepsia that is doing most of the mischief! It is becoming a part of the clerical profession, almost as indispensable as the black coat. It is now so common that no one expects or exercises sympathy on account of it. Indeed, it is considered by some as rather reputable and a privilege to have the dyspepsia, because it has come to be proof of love of learning and of literary habits—of great application to books, &c. Accordingly, we find that this disorder is becoming very common among women and politicians, from which fact it may be inferred that it is not only fashionable, but contagious like the dengue.

But to say nothing of the thousand cases of merely nominal and fashionable dyspeptics, who, while devouring their two pounds of beef stake at their morning's repast, will tell you, with dreadfully elongated faces, how much they are suffering from dyspepsia! and how rapidly they are declining under its ravages, let us look at the real cases of this disorder, which are acknowledged to be very numerous among theologians; and universally admitted to be produced by sedentary habits and neglect of exercise. Of both these facts we have abundant proofs in our theological schools. And now, shall no measure be taken to prevent this waste of life and health and mental energy? Some measures must be taken before

> The languid eye—the cheek
> Deserted of its bloom—the flaccid, shrunk
> And withered muscle—and the vapid soul,

shall cease to reproach, not their owners, but the wretched system which is engendering these horrors. Some system of laborious and healthful exercise is indispensable, not only to prevent actual disease, but also as a guard against those delicate and effeminate habits which are *creeping* upon our ministers. Many, who were once hardy and patient, have brought themselves by overnursing to such a state, that a slight rain, a damp wind, a sudden change of temperature or a breath of evening air, unfits them for their master's service for days and weeks.—It was not so with the apostles; it was not so with our fathers.

To produce a sound, healthful constitution, the physical powers must be regularly brought into *severe* action. In the case of the student, the powers both of mind and body must grow together; and *they must grow by their own action.* It is contrary to the laws of nature for them to grow in any other way. The equilibrium must be preserved between them. To expect to produce and possess a strong and vigorous mind, in a weak, effeminate and enervated body is, (to use a borrowed metaphor) just as vain, as to think of rearing the mountain oak in a lady's flower pot. A regular and rigid system of exercise is as necessary for the mind as for the body of the student. This, and this alone can gird him with strength for the warfare of life, develop and direct his sterner energies and prepare him for enduring hardship as a good soldier of the cross.

As an additional argument in favor of connecting labor with study, we might appeal to living proofs of the excellency of this plan. We might refer to that illustrious group of *novi homines*, as Cicero calls them, who have risen up, by their own efforts from the plough and the workshop; men who have made themselves; who have defrayed the expenses of their education by hard labor in the intervals of study; men whose influence is felt into every corner of our land.

Among many others we might refer to the great champion of the Orthodoxy in New England against the Unitarians. He served an apprenticeship in the blacksmiths' shop, and if report be true, spent many of his hours of relaxation, after entering on his course of study, in wielding the sledge hammer in the same profession; and there can be no doubt that he is now altogether the ablest man

for it. The physical strength and power acquired from this source, have been transmuted into mental power. And hence it is, that in every sermon which he preaches, and in every page he writes, the sledge hammer is both seen and felt.

The plain fact is that the student who labors a part of his time, has more and better time to study than he who labors none at all. This labor invigorates both mind and body. It prepares them to reach far, to strike hard, to lay hold with a strong grasp, and to hold fast all they get.

In addition to the considerations of health and mental vigor, the following considerations are entitled to some weight in favor of introducing the manual labor system into our theological schools.

It is a source of considerable revenue. In this age of the church, when there are so many calls for funds to carry on her enterprises, it is incumbent on her candidates for the ministry to aim at lessening, rather than increasing her burden, especially when by doing so, they can very essentially benefit themselves.

Much valuable and practical skill in agriculture and mechanics would be acquired by this union of labor with study. Nor is the acquisition of this kind of knowledge beneath, or unworthy of the attention of any man. It was anciently a part of the national law of the Persians, that every youth, not excepting even the heir apparent to the throne, should be instructed in some profession or mechanic art. We are not disposed to call in question the wisdom in which this law was founded. A similar custom, seems to have prevailed among the Jews. Paul, though trained up in the school of Gamaliel, and taught in all the philosophy of his age, had learned the art of tent making, and he found a ready use for his skill in this department after he became the apostle of the gentiles.

Rel. Tel.——C.

STATISTICS OF THE PRESBYTERIAN CHURCH, 1831.

The General Assembly now has under its spiritual government *twenty Synods; one hundred and four Presbyteries;* 1584 ordained bishops; 216 licentiate preachers; 215 candidates in a course of preparation for the ministry; 2253 churches, and 182,017 communicants. From April 1st, 1830, to April 1st, 1831, we have returns of 20,354 persons received to the full communion of the Presbyterian Church, of whom 15,357 were added on examination and profession of their faith; and 4,997 were by certificate either translated from sister churches, or removed from one of our congregations to another. In the same period, 4390 adult persons and 12,198 infants were baptized; which gives a total of 16,588 baptisms.—The collection of funds reported for the same year, amount to $47,501 70 for domestic and foreign missions; $3,880 39, to defray the expense of the Commissioners to the last Assembly, whose joint travel *to* and *from* Philadelphia was very near to 100,000 miles: $16,884 39, for the use of different Theological Seminaries; $33,317 14 for education purposes; and $218 54 for the contingent expenses of the General Assembly. The total of these collections is $101,802 16.

Our increase, during the year past, has been in Synods, 1; Presbyteries, 6; in Churches, 95; in ordained ministers, 93. After making allowance for deaths, dismissions and other removals, our net gain of communicants appears to be no more than 8688. This is owing to no returns from many churches. The real increase can not have been less than 15,000; and our total of communicants, if all reported, would be 190,000. Our 1800 ordained and licensed preachers of the word, exceed in number those of 1830 by 89. Our licentiates are fewer than they were a year ago, by 4, and our *candidates* for the ministry, by 13. The baptism of *adults* last year exceeded those of 1830 by 1135; the infant baptisms decreased by 4; and the increase in the total of baptisms was 1131. The grand total of charitable contributions reported is less this year than the preceding year, by $88,490 68.

EZRA STILES ELY, *Stated Clerk,*
Of the General Assembly.

From the Genius of Temperance.

RUM SELLING DEACONS.

Messrs. Editors,—Somewhere in Holy Writ, (if you will take the trouble to look,) you may find written the qualifications of Deacons, among which are "*not given to filthy lucre.*" Now, I confess, when I see a deacon gravely presenting the bread and wine, and reflect that the same hand has, through the week, been promiscuously dealing out the instrument of death to as many as ask, the question emphatically arises, "Are you not in an awful degree greedy of filthy lucre?" When I see, staggering from his grocery, the beastly wretch, whom his love of gain has furnished with materials to make his family miserable, and plunge his own soul in perdition, I cannot but ask, how dwells the love of God *in that Deacon's heart?* Report says (and she sometimes speak truth) that in the "church going" city of New York, a certain respectable body of christians, hold for their deacons two, who barter away the health, peace, lives, and souls of as many of their neighbors as they can; for what? *Filthy lucre*—yes, feed and clothe their children, with the avails of what oft times, the poor wash woman has procured in sighs and tears, and when entreated to desist, gravely tell you, "*somebody will do it if I do not.*" Suppose the same reason be given in regard to every abomination, which has been committed. If I do not somebody else will. Is this gospel reasoning?

There are other difficulties which cannot be passed over. In the region of the above named church, reside some, at such a distance from their own, that they would gladly commune with this body, were this impediment removed, and there are some in the church already, who cannot commune while this Achan lies unmolested.—Now, if these brethren love God and his cause, more than money, let me beg them to read what St. Paul says: "If meet make my brother to offend, I will eat no more meat while the world stands." If ardent spirits bring in their train, the sum total of all evils, and wound the *best feelings* of the children of God, why, for three cents

a glass, will you be accessary to so much misery? Now be entreated to read this, and the next time you assemble your family for the morning family prayer, ask your heart this plain question: Do I not regard iniquity in my heart, while this soul killing sin is fostered? if so, the Lord will not hear. Be assured the incense of prayer, when perfumed by rum, will be but a smoke in the nose of the Almighty. JEREMIAH.

MOST HORRIBLE CANNIBALISM

IN NEW ZEALAND.

The Tasmanian Journal (published in Hobart Town,) of the 21st January last, contains a narrative of some truly terrific scenes, related to the editor of that paper by a highly respectable and intelligent eye-witness, Captain Briggs. About the middle of last year, Captain Briggs arrived in the Dragon, at New Zealand, and found that a great deal of animosity existed between two savage tribes, one of which was commanded by a chief called the Marinewie, and the other by two chiefs called the Robulloh and Hecho. On Capt. Briggs' arrival, the two latter chieftains "endeavored (says the Tasmanian Journal) to induce him to accompany them in an expedition which they had been for some months preparing against the Marinewie. Captain Briggs, however, peremptorily refused to be associated in the horrid enterprise. Not so the commander of another British vessel, which happened just then to arrive upon a trading voyage She was a fine brig of 300 tons, whose name, and that of the commander, we forbear, for the present, to insert.—The two chiefs agreed with this person, that his ship should convey them and their people to the country of the Marinewie, where the war was carried on to utter extermination. On the 22d October of the last year, the expedition sailed; there was a fine fleet of war canoes, and two chiefs, with about one hundred picked warriors on board the English brig. Captain Briggs remained at the anchorage, procuring, by the usual means of barter, a cargo for his vessel. On the 11th of November, the expedition returned, having been entirely successful. The Marinewie had been taken by surprise, his whole people destroyed, except such as fled into the interior, beyond the reach of pursuit, and himself, his wife, and his daughter, a beautiful girl of 15, taken prisoners. The captain of the English vessel stated that, on their arrival at Bank's Harbour, the Hecho and the Robulloh had caused all their people to conceal themselves below; that the Marinewie sent immediately on board to negotiate for the trading, which he of course supposed was the object of the English man's arrival, The trade commenced, and he marinewie, not suspecting the fate which awaited him, went himself on board. After he had been seated in the cabin a short time, the Hecho and Robulloh jumped upon him, from their place of concealment, as did their people upon all those who attended him on board, and, seizing him by the hair, explained to him his situation.

"The scene which followed is too dreadful to describe. During

the night, the Robulloh, the Hecho, and their men landed from the ship. and having succeeded in capturing the wife and daughter of the Marinewie, they sent them on board, and a work of death ensued, utterly unspeakable or indescribable, for the horrible cruelties which were perpetrated. The whole population of the place who did not escape were killed, except about fifty, reserved to be taken back to be sacrificed at the bloody feast of triumph which awaited their return. At day light in the morning, the victors were actively employed in cutting up, and preparing for the steam kettle, the dead bodies of the slaughtered victims of the night. The crew of the vessel described the horrors which they witnessed as beyond every thing dreadful. The whole of the day was occupied in salting and packing in baskets heads and bodies to be conveyed back. Amongst the victims was a fine young woman, who was cut open, her head taken and part of her body salted, and the remainder, in the presence of the captain, officers and the whole crew of the British ship, given to the pigs, *which they themselves feed on!*

"On the 11th November, in the morning, the brig having arrived with her cargo of human flesh, living and dead, at about 11 A. M. the prisoners were landed and ranged, seated on the beach; their conquerers having brought on shore in baskets, the salted bodies of the victims of their ferocity. Each basket is of sufficient size to hold a human body cut up into pieces; of these were, according to Capt. Briggs calculation, about one hundred. The war dance then commenced. It is the most frightful method of rejoicing of which the human mind can convey to itself any idea. The warriors entirely naked—their long black hair, although matted with human gore, yet flowing partially in the wind—in the left hand a human head —in the right a bayoneted musket, held by the middle of the barrel. Thus with a song, the terrible expression of which only can be imagined by being heard, did they dance around their wretced victims—every now and then again threatening death under its most horrible form of lingering torture? But they did not inflict it.—None of them were killed. All were apportioned among the conquering warriors, as slaves, one old man and a little boy excepted, who were sentenced to be sacrificed to their demon of vengeance. The feast was then prepared, at which these two victimes were to be killed and eaten. It consisted of about one hundred baskets of potatoes, and a sort of green vegetable of delicious flavor, and equal quantities of whale blubber and human flesh. Every thing being arranged, the poor old man was brought forth horribly accoutred for death, having affixed round his neck the head of his son, whose body formed a part of the infernal banquet then exhibited. Here, for the first time, to the disgrace of the female character, a few women appeared. Some few, wives or mothers, whose husbands or whose sons had been in their turn killed and eaten, approached the poor old man, and plucking the hair of his head, and his beard, pricking him with the teeth of some fish or animal, inflicted upon him every possible bodily torture, while the inventions of the demoniacal countrymen were doing their utmost to agonize his mind? Captain Briggs, who witnessed all this, determined to save this poor man's life *and that of the* boy, who was also to be sacrificed, if

such could be done by either force or price. The boy was brought forth to die. A man had the axe extended over his head, and was about to cleave it in twain, when Captain Briggs, at a hazard which may be easily understood, seized him, and by threats and entreaties, the risk of which, at such a time, he cannot now contemplate without shuddering, obtained the life of the boy altogether, and that of the old man for the time! The next day he was taken to another place, where his doom was sealed with every circumstance of horror and atrocity. The boy still lives. Captain Briggs paid the ransom of his life in muskets and gun powder. He conveyed him in safety to his ship, and he is now here, in Hobart town, gratefully acknowledging his obligations to the worthy man who saved him from death.

"In the mean time the bloody banquet went on, the Hecho, the Robulloh, and the rest, devouring the contents of the baskets we have described with the greatest delight. The manner in which the bodies had been salted, at nearly the hottest season of the year, had been too imperfect to prevent the process of decomposition from proceeding to so considerable extent, that the worms crawled upon the putrid flesh as it was devoured. It was a horrible sight.—Capt. Briggs had the curiosity to open one of the baskets which was near him. It contained the head and body of a beautiful young female. One of the officers of the ship who was with him, had resolution enough to dissect the breast away with his penknife; he wrapped it up in a handkerchief, took it on board the Dragon, put it into spirits, and presented it to a gentleman in Hobart Town, in whose possession it now is.

"While this dreadful scene was going on, the Marinewie was confined in irons in the fore cabin of the English brig, of which we have spoken. On the passage from Bank's Harbour, to Cook's Straight, this chieftain and his wife, well knowing the dreadful tortures which awaited them from their ferocious enemies, took an effectual method of preventing their daughter from undergoing the sufferings to which they knew she was destined: they strangled her. The Captain then placed both the Marinewie and his wife in irons, to prevent them from destroying themselves. They were landed on the 12th of November by the Robulloh, and conveyed some short distance into the interior. Captain Briggs was not able to ascertain their fate; but we understand that it was intended, that after they had been dispatched with all the torture usual in such cases, the heart of the Marinewie should be sent to be eaten by the Hecho's mother, the widow of the Payie, who had been eaten by the Marinewie, that the Robulloh should eat his brains, the Hecho his eyes, the Hecho's sister his tongue, and that the rest of his body should be sent as presents to the chiefs of the interior!!!

Philadelphian.

EXPEDITION TO LIBERIA.

We learn from Mr. Finley, the agent for the American Colonization Society in the Western states, that a sufficient number of

coloured persons have entered their names as emigrants to Liberia, to warrant the sailing of the proposed vessel from New Orleans, in the early part of the winter. About eighty are pledged to go, and twenty or thirty more will probably be obtained.

A medical gentleman from Cincinnati, of devoted piety, has offered his services to the society; and will take passage in the vessel from New Orleans, which carries out these emigrants from the west.

The emigrants are expecting to set out from Louisville for New Orleans, about the first of November.

We cannot but view this expedition, as forming a proud era in this noble cause. Nothing that could have been devised, could give such an impulse to the cause, as the sailing of a vessel from our own port, freighted with western emigrants. A feeling has already been excited in the west, and particularly in this state, by the getting up of this expedition, which, we doubt not, will tell with no common effect upon the future operations of this noble institution. *West. Luminary.*

OFFICE OF THE COLONIZATION SOCIETY,
Washington, Sept. 29, 1831.

The Managers of the American Colonization Society have received information that many respectable free persons of color from the lower counties of Virginia and N. Carolina have made earnest application to the Agent of the Society in Norfolk, for a passage to Liberia. Desirous of meeting the wishes of those applicants, the Managers, notwithstanding the recent appropriation of 5,000 dollars towards an expedition from the western states, have authorised a committee in Norfolk forthwith to charter a vessel to convey thence from 150 to 200 emigrants, with the necessary supplies, to the colony, and they now invite the aid of auxiliary societies, and their friends generally, for the accomplishment of this object. Another expedition may, perhaps, be despatched from Virginia, during the Autumn, should the resources of the Society justify additional expenditures. Auxiliary Societies and Agents are requested to transmit such funds as they may have or obtain as early as convenient, to the Treasurer of the parent society. The Managers indulge the hope, that the friends of the society will, at this time, use all possible means and endeavors to augment its funds.

R. R. GURLEY, *Secretary.*

THEOLOGICAL SEMINARY.

The 12th annual report of the Board of Directors of the Southern and Western Theological Seminary to the Synod of Tennessee.

The highest number of students in the institution the past year, was *seventy four.*

The number pursuing an education with a view to the Gospel Ministry, *was thirty-seven.*

The number of students of divinity, was twelve, making forty-nine pious youths, who have devoted themselves, to prepare for the work of the ministry.

The number obtaining an education for other purposes was *twenty-five*. The number boarding at the boarding house, a part or the whole of the time was *twenty-seven*. This number would have cost, at private boarding houses, at the common rates, upwards of sixteen hundred dollars for the whole year.

The tuition fees gratuitously given by the professors, amount to *one thousand and twenty dollars*; and they have given boarding to the amount of *one hundred and thirty dollars*.

The charity students have cultivated the farm, under the superintendence of the steward, and have raised large crops of wheat, oats and corn.

The treasurer, of the boarding house has received in money $534 99½ which with the $46 49 reported last year, as remaining in the treasury, amounts to $581 39½. He has expended $325 81½, which would leave a balance of $255 57¾, in which is included a note of $56 14. By mistake two notes amounting to $52 had been twice charged. This amount is therefore to be deducted, which leaves now in the treasury $147 43¾ in cash, and the uncollected note of $56 14.

We have also to record the death of two of our promising students, Mr. Hogue, of Indiana, and Mr. Tire of Hawkins County.

Donations in money for the use of the Boarding house.

ALEXANDRIA, D. C.	
Robert Jamison,	$10 00
Richard Rock,	5 00
A. D. Harmon,	5 00
John C. Vowell,	5 00
G. W. D. Ramsey,	2 00
G. Auld,	5 00
W. C. Smith,	2 00
W. Gregory,	3 00
Robert Hunter,	2 00
John Bryon,	2 00
I. M'Kenrie, jr.	2 00
Robt. L. White,	2 00
A Friend,	50
A Friend,	1 00
A Friend,	1 00
WASHINGTON CITY.	
Hon. J. Anderson	20 00
John Coyle,	5 00
Walter Lawrie,	10 00
William Clair Clark,	10 00
Mr. Macken,	2 00
Mr. Leach of Baltimore,	5 00
Donation from Synod,	7 50
From Synod also,	9 50
From Union Presb'y,	25 92
Dr. Condit, by A. Tappan,	25 00
G. Corning by do.	25 00
S. Farrar, Mass.	29 00
A. Plummer, do.	21 00
Maternal Ass. Mass.	17 00
Interest on the three foregoing sums,	9 50
James Berry, Rhea county,	2 50
Maternal Ass. Utica,	25 00
Mary Colton, Treasurer of Phil. Southwark, by Rev. Tho. Brown,	120 00
Elizabeth Sowden, Tres. of Female Soc. Northern Liberties, Phil. by by Rev. Tho. Brown,	50 00
Ross Scholarship,	15 48

Donations in clothing and other articles.

Mrs. Penelope Ervine, 6 pair socks: Mrs. Catherine Minnis, 1 pair socks: a part of G. Delzell's legacy, 49 bushels of corn.

Blountville.—Edward Anderson, 2 wool hats. Isaac Sharp, Esq.

one side of leather, $2 50: Samuel Rhea and Co. 6 fur hats, $25 00: Knoxville Female charitable Society, 1 bed quilt, 8 shirts, 1 pair of pantaloons, 4 pair of socks, 3 vests, 8¼ yards flax linen, and 1 handkerchief: Little river Female Society, 3 pair of socks, 2 pair of suspenders.

Jefferson County.—By Rev. Wm. Minis—Hannah and Jane Snoddly, 2 vest patterns: Mrs. Isabella Hunter, 2½ yards blue janes: Mrs. Penelope Ervine, 7¾ yards linsey: Pleasant Grove Female Society, 1 quilt 2 pair socks, 2 vests, 1 pair of pantaloons: Mary A. Corley, 1 pair socks: Female Domestic Society of Hopewell, Mrs. Nancy Dicky, 1 pair of socks: Mrs. C. T. Rankin, 1 pair of socks: Miss Elizabeth Lyle, 1 pair of pantaloons.

Blount County.—Thomas Coldwell, 100 lbs. of pork, 6 bushels of corn: Jane Coldwell, 1 pair janes pantaloons:

Dr. E. B. Clapp of Abingdon, 10 yards of cassinett. Rachel Ewing of Lee county, Va. 1 pair of socks. From Kingsport Female Sewing Society, 1 dozen pair of pantaloons, 1 dozen vests, 1 dozen shirts, 1 dozen pair of socks, 1 pair of shoes, 1 sheet.

Maryville Female Society—In work,		$15 18¾
	Donations,	5 50
	Washing,	29 00
	Total,	$49 68¾

The directors further report, that the collecting agents have paid into the treasury, of the subscription for a professorship, the sum of $538 16, since last report.

There has also been paid into the treasury, the sum of $160, for the contingent fund, which has been applied to liquidate a part of a debt of $235 31 reported last year, as borrowed by the Board from the professorship fund.

There is now on loan $1210 31 of the professorship money, and there remains in the treasury $62 72¼.

There has been received of interest on the professorship fund, $178 83¾, which with $69 96¼ reported last year, has been paid over to the professor agreeable to a resolution of last Synod.

The directors have elected Mr. Samuel W. McCracken, late of Miami University, professor of Mathematics and Natural Philosophy. Mr. McCracken has accepted the appointment and expects to enter on the duties of his professorship next session.

Signed by order of the Board,

J. HOUSTON, *Chr. of Board.*

SAMUEL PRIDE, *Secretary.*

Maryville, Sept. 21, 1831.

Resolved, That the editors of the Calvinistic Magazine, Virginia Republican, Farmer's Journal, Knoxville Register, Knoxville Republican, and Hiwassean, be and hereby are requested to give the 12th annual report of the Directors of the Southern and Western Theological Seminary, one insertion in their respective papers.

Ordered, That hat the Rev. G. S. White furnish the editor of the *Farmer's Journal* with a copy of said report with a request that

a paper containing the same, be sent to each of the aforesaid editors.

JOHN M'CAMPBELL, *Mod'r.*
FIELDING POPE, *Cl'k pro tem.*

Jonesboro', Oct. 14, 1831.

RESOLUTIONS OF THE SYNOD OF TENNESSEE.

Kingsport, Oct. 27, 1831.

Mr. Clinton Armstrong,

Dear Sir,—I send you the enclosed Resolutions for publication by order of the Synod of Tennessee. The readers of the Magazine, generally, are sufficiently acquainted with the subject embraced in these resolutions, and therefore, I deem it unnecessary to make any introductory remarks. I will merely observe, that, the nays on the latter part of the 4th Resolution are not to be considered as ranked with the Rev. Joshua L. Wilson, D. D. of Cincinnati, in his views towards the friends of the American Home Missionary Society. Their vote on that latter clause was simply the expression of their unwillingness to pass what they deemed a Synodical Censure. In truth several of these brethren are as warmly attached to the American Home Missionary Society as I am.

Yours very Respectfully,

FRD. A. ROSS.

The Synod of Tennessee having taken into consideration the recommendation of the last General Assembly on the subject of a Western Board of Missions, have adopted the following Resolutions, to be forwarded to the convention to be convened in Cincinnati, 23rd of November.

I. *Resolved*, That the Synod of Tennessee respond to the opinion expressed in the resolution of the last General Assembly. This Synod feel in agreement with the General Assembly, "That in view of existing evils resulting from the separate action of the Board of Missions of the General Assembly, and the American Home Missionary Society," it is expedient that the Synods and Presbyteries in the Valley of the Mississippi "correspond with each other, and endeavor to agree upon some plan of conducting Domestic Missions in the Western States."

II. *Resolved*, That this Synod cordially approve the spirit manifested in that part of the resolution of the General Assembly in which they say, "It being understood that the brethren in the West be left to their freedom to form any organization which in their judgment, may best promote the cause of Missions in these States,

III. *Resolved*, That this Synod cherish the sentiments towards the American Home Missionary Society, which are breathed in the letter of Drs. Alexander and Miller, written to promote the formation of that institution. These honored brethren in the Presbyterian Church, write to Mr. Peters, at that time Corresponding Sec. of the United Domestic Missionary Society, in the following language: "We rejoice to hear that there is a plan in contemplation for forming a Domestic Missionary Society on a much larger scale than has heretofore existed. We have long been of the opinion that the subject of Domestic Missions is one which ought to interest the hearts and to rouse the exertions and prayers of American Christians, to an extent which very few appear to appreciate. Our prayer is that the God of all Grace may rouse the spirit of the nation on this subject; and that the friends of religion who may be convened for the purpose of taken it into consideration, in the month of May next, may be directed to the adoption of a system which shall serve to give increasing interest and energy of proceedings in this momentous concern, and prove a source of lasting blessing to our beloved country." And this Synod are one in heart with those seventy delegates from the Presbyterian Church, constituting almost two thirds of all the delegates who formed the American Home Missionary Society, in the views and feelings which actuated them at the organization of that Society.

IV. *Resolved*, That this Synod unite with Rev. Joshua L. Wilson, D. D. and the rest of the committee of the Presbytery of Cincinnati, in the kind feelings and confidence towards the American Home Missionary Society, and in their views of the necessity of a Board of united action in the West, expressed in their letter to the Corresponding Secretary of the Assembly's Board of Missions, dated July 16, 1830, in which the committee say, "The American Home Missionary Society commenced when the Assembly's Board was not effecting much. They adopted energetic measures, and in a few years saw happy results. They are still increasing their exertions and success, and we cannot doubt their assertion, that they have access to funds which would never have come into the treasury of the Assembly's Board. Shall we say to them, cease to exist; wind up your accounts, and throw your influence into the other Board? This we cannot do. We do not know that God would succeed such a measure. But we do think something may be done, something ought to be done. And we have yet to learn that good reason can be urged against a united operation in the Western country"—"To us the advantage to be gained, seems worthy of a struggle, and of mutual concessions."—"We wish not to con-

ceal it, that we are decidedly in favour of a Committee or Board of agency in the West to manage the concerns of both institutions."

The Synod are perfectly sure, that in the few months which passed away between the writing of this letter by the committee of the Presbytery of Cincinnati and the appearance of the extraordinary publication over the signature of the Rev. Joshua L. Wilson, D. D.—entitled, Four Propositions sustained against the American Home Missionary Society, nothing had occurred in the proceedings of that Society to alter the character ascribed to it by the Rev. Brother in the above recited passages; and nothing had been manifested by the Missionaries of that Society, who were our brethren and his brethren in many Presbyteries, to lead us, or to lead him to think, they had suddenly abandoned, and without imaginable motive, their love to the government and orthodoxy of the Presbyterian Church, and become New Lights and Schismatics.

V. *Resolved*, That this Synod do approve and will heartily concur in the organization of a Board of United Agency, through which the Assembly's Board and the American Home Missionary Society may harmoniously act in the Missionary operations in the West.

VI. *Resolved*, That this Synod respectfully request the convention to lay their proceedings before the next stated sessions of the Presbyteries of this Synod, that they may act upon them in time to report their decisions to the next General Assembly.

According to the rules which have been published by which said convention is to be regulated, the Presbyteries composing this Synod are entitled to ten votes—they being entitled in the General Assembly to five ministers and five elders.

The yeas and nays on the adoption of the lattar part of the 4th Resolution, were called for, and were as follows:

Yeas. *Ministers*—George M. Crawford, Isaac Anderson, D. D. E. M Eagleton, Wm. A. M'Campbell, Thomas Brown, Fielding Pope, Gideon S. White, J G. Likens, Charles Coffin D. D. Wm. Minnis, F. A. M'Corkle, Nathaniel Hood, James H Gass, F. A Ross, Robert Glenn, James King, Allen G. Gallaher:—*Elders*—Michael Shaver, John Eagleton, James Reevely, John Douglass, David Patton, James Blackburn, Henry Hoss, Griffith Rogan, Robert D. Young.—26.

Nays. *Ministers*—Stephen Bovell D. D. Thomas H. Nelson, A. Vance, Samuel W. Doak, James M'Lin, L. G. Bell, David R. Preston:—*Elders*—Levi L. Waterson, James M'Nutt, David More, Samuel Rhea, John Strain, Sen. Jeter Hicks.—13.

Ordered, That the Rev. F. A. Ross forward a copy of the above preamble and resolutions to the convention to be convened at Cin-

cinnati, 23rd November, and also to the editors of the Calvinistic Magazine, for insertion in that paper, together with the *yeas* and *nays* on the latter part of the 4th resolution.

JOHN M'CAMPBELL, *Moderator.*

FIELDING POPE, *Clerk pro tem.*

Jonesborough, Oct. 17, 1831.

FOURTH REPORT OF THE AMERICAN TEMPERANCE SOCIETY.

The fourth Report of the American Temperance Society is now published. It is an octavo pamphlet of 126 pages, and contains a history of the origin and progress of the American Temperance Society, from its commencement to the present time, together with a great mass of facts connected with the Temperance Reformation, exhibiting the benefits which it promises our country, and the world, should it become universal. The variety of matter and extensive range which it embraces will be seen by the table of the contents, which is as follows:

"Constitution; Annual Meeting; Connexion between Error in Principle and Immorality in Practice; Consequences fatal; Testimony of Physicians, Jurists and Divines; State previous to the Temperance Reform; Great Change; Origin of the American Temperance Society; Testimony to the Benefits of Abstinence; 'The Well conducted Farm;' Formation of the American Temperance Society; Address of the Executive Committee; The Infallible Antidote; National Philanthropist; Temperance Association in Andover; Agents; Temperance Publications; Resolutions of the Massachusetts Society for the Suppression of Intemperance; Testimony of Kittredge and Beecher; Testimony of Medical Societies; State of Things at the close of 1827; Operations and Success in 1828; Kittredge's Address at the Annual Meeting; State of things at the close of 1829; Decrease of Mortality; Increased Success of the Gospel, Commencement of the Temperance Reformation in Europe; Operations and success in 1830; Testimony of Members of Congress; Testimony of the President of the United States; Testimony of the Secretary of War; Desertions from the Army: Reform in the Army; Reform in the Navy; Reform in Merchant Vessels; Effects of Ardent Spirits on Seamen; State of the Reformation at the close of 1830; Effects of one Man's using a little daily; Effects of another Man's using none; Drunkards Reclaimed; Great Benefits from small Expenditures; Testimony of Physicians; Persons prevented from becoming Drunkards; Expense of persuading Men to abstain from the Use of Ardent Spirits compared with the Expense of taking care of those who use it; The Good which may be effected by $10,000; Reasons why more Drunkards are not reformed; Established Principle of Law; Testimony of Merchants; Principle of the Divine Government; The great Hindrance to the Temperance Reformation; Relief to the Churches; Success to the Cause; Publications on the Immorality of the Traffic; Progress of Reform in Foreign Countries; Prospects of extending through the World: Things to be avoided;

Dealers in Ardent Spirits in four cities; Benefits of Temperance Societies; Character of those who continue in the Traffic; Testimony of the New York State Committee; Objections stated and answered; Treasurer's Account; Honorary Members; Members of the Society.

APPENDIX.

"Nature and Origin of the Use of Ardent Spirits: Lunatics in Dublin and Liverpool; Statements in 'The Well-conducted Farm'; Origin of the Massachusetts Society for Suppression of Intemperance; Error corrected; Judge Parker's Letter; Judge Hallock's Decision; Desertions from the Army; General Jones's Statement; General Gaines's Statement; Lieutenant Gallagher's Statement; Dr. Sewall's Letter; Dr. Warren's Remarks; Letter from a Gentleman of the army; Judge Cranch's Statement; Connexion between Temperance and Religion; The Iniquities of the Fathers visited upon the Children; Testimony of Dr. Sewall; Testimony of Forty Physicians; Dr Hosack's Statements; Dr. Hale's Essay; Dr. Alden's Address; Testimony of Physicians in Scotland and Ireland; Dr. Cleland's Tables; Deaths by Ardent Spirits; Barbours Statement; Resolutions of Ecclesiastical Bodies; London Temperance Society; Virginia Association to abstain from Tea; Circular of the New York State Committee; Constitution of an Auxiliary Temperance Society; Way to form a Temperance Society; Benefits of Temperance Societies; Benefits of Abstinence from the Use of Intoxicating Liquor."

This Report supplies a want which the friends of temperance have long felt. It gives, in a condensed form, such information as will enable societies and individuals to operate in this cause to the best advantage. The principles involved, and the facts by which they are illustrated and enforced, are calculated strongly to impress the minds of all who become acquainted with them. Should temperance societies throughout the country make arrangements to supply each of their members with a copy, and benevolent individuals circulate them extensively, they would accomplish immense good. We shall make our readers acquainted its contents, either by copious extracts in future numbers, or by an elaborate abstract of the whole.

The Report will soon be found in most of the principal book-stores throughout the country.—Orders addressed to Messrs. Perkins and Marvin, Booksellers, No. 114 Washington street, Boston will be promptly attended to. The avails of the publication will be devoted to the cause of temperance.

☞Editors friendly to the cause, by copying this article, or otherwise noticing the Report, will render an essential service to the community.

A STRANGE SIGHT.—It is indeed a strange sight to see those who complain that they can do nothing without Christ, laboring hard, and those who boast they can do great things, standing idle—to see those who renounce all dependance upon good works, abounding in good works; and those who expect to be saved by their good works, living in the neglect of good works, and doing the work of the *Devil.—Davies.*

From the New-Haven Religious Intelligencer.

MEETING OF THE BOARD OF FOREIGN MISSIONS.

The American Board of Commissioners for Foreign Missions commenced its annual session, in this city on Wednesday the 5th inst. The first day of the session was mostly taken up with the reading of the annual Report of the Prudential Committee, an abstract of which we are permitted to give below.

On Thursday, much time was spent in hearing and considering the report of a committee, appointed to confer with a committee of the General Assembly on the best means of bringing up the Presbyterian church to a more vigorous co-operation in the missionary work. A great part of the usual business remains to be done at the time of putting our paper to the press

The Annual Sermon was preached, according to appointment, by Dr. Woods, at the Center Church, on Wednesday evening. On Thursday evening, some extracts from the annual Report were read in the same place before a large assembly, and were heard with the deepest interest. Prayer was offered by the Rev. Mr. Rice of New York; and addresses were made by Drs. Cornelius, Lansing, Beecher, and McAuley. A contribution was taken at the close of the meeting, amounting to three hundred and three dollars.

Summary of Report.

The Board has eighteen district missions under its care;—four in Asia, three in Europe, ten among the Indian tribes of North America, and one in Polynesia. These missions embrace 51 stations, and are composed of 61 preachers, 45 lay assistants, and 126 female helpers, married and single;—in all 232. Fourteen preachers of the gospel have received appointments with a view to their proceding into different fields as soon as possible. One of these is, indeed, already on the way to the place of his destination. Eight, with a physician and printer, are expected to embark, during the present month, for the Pacific. One is destined to liberated Greece; another to Palestine; another to the Jews of Turkey, and two to Bombay.

The number of schools in the several Missions is 1,045, containing upwards of 50,000 scholars. There are four printing establishments, with eight presses, from which not far from 1,000,000 of books, and 47,000,000 of pages, have been issued in eleven different languages. Thirty three churches have been organized, and contain upward of 1300 members; and within the period embraced by this Report, not less than five of the missions have been visited with copious effusions of the Spirit of God.

The receipts of the Board for the year ending August 31, 1831, were $100.934 09; and the expenditures, including the debt of the last year, which has been paid, were $103,875 62. The means of sending forth the 14 or 15 missionaries, now under appointment are yet to be received. But the receipts for the year have been so much better than there was a prospect they would be, six months ago, that the friends of the cause are under special obligation to the Head of the church.

BOARD OF FOREIGN MISSIONS.

What good has been done by its expenditures?

We have an answer to this interesting inquiry in the following facts, extracted from an article in the Religious Messenger—a little altered for the present report.

"Direct influence of the Missions of the Board upon the heathen world."

A moment's reflection will teach us, that but a part, and probably but a small part, of this influence is open to human observation. Who can look into the thousands of minds and hearts, to which our missionaries have access? Who can observe the happy changes and modifications in the thousands of family circles, effected by their conversation, preaching, and publications, and by the sight or report of their holy lives? Who can relate the particular histories of all their tracts, and of all the portions of God's word, which they have put in circulation? Some of the more obvious facts are these:

Fifteen distinct missions have been established, some antipodes to others.

Fifty one missionary stations have been formed, at each of which the Gospel is regularly preached.

Three languages, before unwritten, have been reduced to writing by persons in the employment of the Board.

The New Testament, and parts of Old Testament, have been translated into three languages; that of the Sandwich Islanders, after reducing the language to writing; that spoken by the great body of the Amenians; and that used by the 12,000,000 of the Mahratta people.

One of the Gospels has been translated into each of the three Indian languages of North America.

These translations have been made from the original languages of the Holy Scriptures, and by persons competent to the task.

Numerous other works have been prepared in *eleven* different languages—four spoken chiefly in Asia, one in Europe and Asia equally, one in Europe, one in Polynesia, and four in the forests of North America.

A printing establishment, with two presses, has been set up in the Sandwich Islands; another, with three presses, in the Mediterranean; a third, with two presses, in India; and a fourth in China.

More than ten millions of pages have been printed at Bombay; a greater number at Malta; and a still greater number at the Sandwich Islands. The whole number of pages in the eleven languages, filled with matter prepared chiefly by our own missionaries, and printed at the expense of the Board, is *forty-seven millions*. most of them stored with divine truth.

Full 70,000 learners have enjoyed the benefit of our mission schools; and now, there are at least 50,000, the greater part adults.

Fifteen years ago, the populous northern district of Ceylon had not a single Christian school. Now, through the agency of the

Board, more than 600 girls and more than 2,700 boys are in schools designed primarily for teaching the rudiments of Christian knowledge, and 215 are boarding scholars in more advanced studies under the immediate superintendence of our missionaries; viz: 115 in academies, 80 in a college, and 20 in a Theological Seminary, all of which institutions originated in the mission, and are sustained by it.

Ten years ago, reading and writing were an unheard of, or unintelligible process to all the people of every rank in the Sandwich Islands; now, thousands write, and many thousands read.

Ten years ago, there was not a school in all the Sandwich Islands; now, six hundred of the natives instructed by our missionaries, are employed in teaching schools on the Islands.

Ten years ago, the whole nation of the Sandwich Islands were ignorant of God and his law and gospel—pagans—addicted to infanticide, intemperance, lewdness, and all the abominable vices of the lowest savage life—the whole mass of the people so corrupt as to be rapidly diminishing in number. Now, the moral law, contained in the ten commandments, is the law of the land; the nation is professedly Christian; the order, decency and comfort of civilized life are rapidly gaining ground; multitudes are exemplary in their morals, and not a few are truly pious.

It may be doubted, whether a strictly moral man or woman could have been found on the Islands, ten years ago. Now, in Oahu alone, there is a society of *thirty five hundred* natives, men and women, designed to meet weekly for prayer, the rules of which allow no immoral person to be a member. On the same Island, too, there is another association of *a thousand* members, formed for religious inquiry and the suppression of vice; and all its members solemnly engage not to distil, or buy, or sell, or drink any kind of ardent spirits, or offer them to their friends, or give them to their laborers. In one district of another island, a society, requiring good morals as a condition of membership, has upwards of *five thousand* members.

Looking on the Sandwich Islands alone, see we not enough of benign and heavenly influence, to serve as an offset to all our expenditures?

But, taking the whole field again into view, we count more than *twelve hundred* converts from heathenism, in consequence of our missions, coming up every communion day to the Lord's Table, glad with the hopes of heaven.

A great and indispensable *work of preparation* has been accomplished. Much land was to be possessed, and most of it was unexplored when the Board was instituted. Large tracks have since been surveyed, and some forests cleared, much ground broken, much good seed sown. In several, the time of harvest is not yet come; but here and there, over hill, and dale, and plain, the harvest waves.

Of late years, there has been an apparent acceleration in our work. More than half the converts in our mission churches were admitted within three years past. Within the same time, more than a *third of our learners* came into the schools.

More than a fourth part of our printing has been done with within two years.

The demand for missionaries has increased rapidly within a few years; not so much from new developments of the baleful influences of heathenism, as from the increased facilities, the brightening prospects for missionary exertions, in some of the fields we have providentially been led to occupy.

In most of these fields a missionary can now enter sooner on his work, and can do more work in the same time, and to better advantage, than he could some years ago.—He much sooner learns the language, manners, customs, prejudices and necessities of the people. He learns to converse and preach sooner; and the press, with the increasing ability and disposition to read among the people around him, increases his power amazingly. There is, therefore, not only an increase in the demand for missionaries, but in the value of missionary service. A missionary is worth more, and there is more inducement to become a missionary. But the demand for missionaries, as well as the prospect of supply, must be reserved for a future time.

Meanwhile it may be asked whether in view of the beneficial influences of these missions at home and abroad, the churches will not consent to sustain and enlarge them? Is there any way of spending a portion of our wealth to better advantage? Is there any way in which we can, by our prayers, our wealth, and labors, bring more glory to God, and more good to man."

Let these questions be answered by Christians—in their closets and in view of eternity—and let them act accordingly! They will soon be called upon for their yearly contributions. Those contributions, in order to meet the exigences of the Board, ought to be increased at least one half—for it is a truth which ought to be known, and on which I may hereafter make a few remarks, that the last year left the Board heavily in debt; not through the mismanagement of its committee, but the failure of its receipts— and the question is now to be settled, whether some of those missions, which have been planted with so many prayers and tears, and amid so many tokens of the divine approbation, must be given up and the missionaries recalled, or whether they shall still be sustained. *Rel. Telegraph.*

ORDINATION OF MISSIONARIES.

"Sing, O Heavens; and be joyful, O Earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

"But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me.

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea they may forget, yet will I not forget thee.

"Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."—ISAIAH.

On Wednesday the 12th inst. at an adjourned meeting of the Cincinnati Presbytery, held at the 2nd Presbyterian Church in this City, Messrs. Wm. P. Alexander and Wm. M. Thompson, having gone through the usual preparatory examinations and trials, were ordained to the work of Evangelists, to be sent out as Missionaries under the patronage of the American Board of Commissioners for Foreign Missions, Mr. Alexander for the Sandwich Islands, and Mr. Thompson for Palestine.

A collection was taken up for the benefit of the mission to Palestine, amounting to 150 dollars.

No disciple of the Saviour who was present, but must have felt this one of the most solemn and interesting scenes he ever witnessed.

Standard.

From the Western Recorder

AMENDMENT OF THE BIBLE.

Mr. Editor—Wicked as the world is, and always has been, some people, you know, profess to believe that all mankind, from Adam to his last-born offspring, will go to heaven; and much has been, and still is said in support of this doctrine.

Now it strikes me, that if this doctrine is true, our bible needs some amendment. I will name a few sentences, by way of specimen.

Psalm ix, 17, should read thus—"The wicked shall be turned into *heaven* and all the nations that forget God." Isaiah v, 14, thus—Therefore, *heaven* hath enlarged herself, and opened her mouth, without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall *ascend* into it." Luke xiii, 28, thus—"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye yourselves thrust *in*." Luke x, 15, thus—"And thou Capernaum, which art exalted to *hell*, shall be thrust down to *heaven*." Mark xvi, 16, thus—"He that believeth and is baptized, shall be saved; but he that believeth not shall be *justified*."

Indeed, if the doctrine is true, that all mankind will actually reach heaven, a few more corrections might not be altogether inexpedient. Such as the following. Mat. xxv. 46—"And these shall go away into everlasting *blessedness;* but the righteous into life eternal."—Mark ix, 48—"Where the worm *always* dieth and the fire is never *kindled*." Luke xvi, 23, and onward—"And in heaven he lifted up his eyes being *rejoiced*, and seeth Abraham *very near*, and Lazarus in his bosom; and he cried, and said—Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am *happy* in this flame. But Abraham said—Son, remember that thou, in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is *comforted and thou art happy*. And besides all this, between us

and you there is *no* great gulf fixed; so that they who would pass from hence to you *can do so: Also*, they *can pass to us*, that would come from thence." 2 Thess. i, 9—"Who shall be *blessed* with everlasting *blessings* from the presence of the Lord, and from the glory of his power." Luke xvi, 27, 28—"Then he said, I pray thee, therefore, father, that thou wouldst send him to my father's house; for I have five brethren, that he may testify unto them, lest they also come into this place of *happiness*." Rev. xiv, 10, 11—"And he shall be *blessed* with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their *happiness* ascendeth up forever and ever; and they have no *torment*, day nor night, who worship the beast and his image." Rev. xvii, 8, 11—"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into *heaven*.—"And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into *heaven*." Rev. xix, 20—"These both were cast alive into the lake of fire, burning with the *love of God*." Rev. xx, 10—"And the devil, that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall *not* be tormented, day *nor* night, for ever and ever." Verse 14—"And death and hell were cast into the lake of the fire. This is the second *life*." Rev. xxi, 8—"But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second *life*." Rev. xxii, 18—"If any man shall add unto these things, God shall *not* add unto him the plagues that are written in this book."

These, Mr. Editor, may serve as a specimen of that amendment which our English bibles need, that they may correspond with the views which are entertained by Universalists; and they, in their own opinion at least, are the most charitable of all mankind. Let them begin.

Your's SENEX.

PRACTICAL UNIVERSALISM.

At a Universalist meeting, held not long since, in a town in in the South-eastern extremity of Massachusetts, after the minister had concluded his discourse, opportunity was given for others to express their sentiments. There was present an aged man, who had been a noted drunkard for many years, and who was even then in a state of intoxication. This man attempted to rise and approbate the discourse, but only said, "That's good, that's what I like," or words similar, and immediately reclined upon his seat. Another aged man of the company, who had been notorious many years for his intemperance, cruelty, and abuse to his family, as well as for acts of fraud and deception, and who has often been *heard* to utter dreadful imprecations against God and his fellow *men*, was so highly pleased with the discourse, that he vociferated,

"Amen." Another individual, of the same sentiment, but of better character, considering the *pure* cause of Universalism to be injured by these tokens of approbation, from the disciples of Bacchus, rose and attempted to plaister the wound. What was the precise character of his remarks, I am not informed; but I should not suppose him capable of mending the matter, or of convincing any *reasonable* man, that a doctrine so congenial with the feelings of knaves and drunkards was revealed in the Bible. Such had been his past life, that those acquainted with him did not attach much importance to what he said. He once professed to believe in future punishment, and exhorted sinners, with great apparent earnestness, to flee from the wrath to come. He now says he did not believe, during this time, that men were in *any danger* of wrath. So according to his own confession, he was a *hypocrite!*

Now what is the plain inference from all this! That Universalism is of heavenly origin, founded upon revelation? Such a conclusion would be about as reasonable as half the arguments which are used in support of that doctrine. But I ask, what will men of discernment think of such a sentiment? Did drunkards and extortioners rejoice at the preaching of Christ and his Apostles while living in wickedness? Far from it. They hated them, and did all in their power to oppose and hinder them. But Universalists say they meet with opposition. But I ask, from whom? from drunkards? Every man of observation knows this is not the fact. On the contrary, men distinguished for their morals and piety, have almost universally opposed that doctrine. I do not say that *all* drunkards are friendly to Universalism. Some of them, notwithstanding their intemperance, have too much good sense left to allow them to believe it. Still they would be *glad* if it were true. But facts so plain need no comment. The conclusion which all must draw from them is plain,—*Universalism is* CORRUPT *in its origin and* LICENTIOUS *in its tendency.* *Christian Soldier.*——VERITAS.

BY THEIR FRUITS SHALL YE KNOW THEM.

How many drunkards have been reformed during a twelve month past, under that kind of preaching which says, "drunkards shall inherit the kingdom of God?"

How many profane sweares have learned to reverence the holy name of God, in consequence of the labors of those who preach that "The Lord will hold him guiltless who takes his name in vain?"

How many Sabbath breakers have begun to keep the Lord's day holy, even unto the end of it, through the influence of those doctrines which promise an eternal sabbath of rest in Heaven, to him who despises God's sabbaths on earth?

How many impure hearts and lives have broken away from their lusts, and followed those practices only, which are lovely and of good report, in consequence of being taught that fornicators and adulterers will all go to Heaven?

How many bitter enemies have become reconciled, through the influence of those preachers, who teach, that though men forgive not their fellow men their trespasses, yet God will forgive *them*?

What soul has been sustained in the hour of death by the belief that let men live as they list, all will be well with them in eternity?

During the past year, if we may credit the assertion of Universalist periodicals, many have embraced the doctrines of Universal Salvation. Are they better men? better members of society? better members of families? more heavenly minded? more intent on the advancement of God's glory than they were before? Have they begun to exert a holy and purifying influence upon this wicked world?

"By their fruits ye shall know them." *Chris. Soldier.*

Drunkenness is severely punished in Sweden; whoever is found drunk for the first time has to pay a fine of three dollars, the second time six dollars, the third time about nine dollars, besides, loses his right to vote, and on sunday following he is fastened to a post near the Church door. For the fifth offence he is confined six months in the Penitentiary; for the sixth, twelve months. The punishment is still more severe to those who are found drunk at fairs, and public places, and soforth. There are no excuses for drunkenness;—no ardent spirits is permitted to be given to soldiers, students, servants, and soforth. The informer is entitled to one half of the fine. The Laws on this subject are read once every year from the pulpit.

German Paper.

WHAT IS CHARITY?

'Tis not to pause when at my door
A shivering brother stands,
To ask the cause that made him poor,
Or, why he help demands.

'Tis not to spurn that brother's prayer,
For faults he once has known;
'Tis not to leave him to despair,
And say that I have none.

The voice of *Charity* is kind,
She thinketh nothing wrong;
To every fault she seemeth blind,
Nor vaunteth with her tongue.

In penitence she placeth faith,
Hope smileth at her door,
Believeth first, then softly saith,
Go brother—sin no more.—*Boston Bard.*

The Calvinistic Magazine.

"Earnestly contend for the faith which was once delivered unto the saints."

NO. 11. NOVEMBER, 1831. VOL. V.

KINGSPORT, Nov. 1, 1831.

MR. CLINTON ARMSTRONG,

DEAR SIR:—I send you for the press, an article entiled "The Past and the Present, No. IV," from the 'Standard,' a religious paper published in Cincinnati; also, a letter written by me to the Rev. Joshua L. Wilson, D. D. author of the piece just mentioned. I regret the necessity of exhibiting in the pages of the Calvinistic Magazine, the present divided state of the Presbyterian Church. On this subject the Magazine, until a month past, has been entirely silent, while every other paper conducted by Presbyterians has been filled with the opposing views of brethren. This fact is no small proof of forbearance, when it is remembered how wide a circulation this paper has over the Western states.

I bring before the public Dr. Wilson's denunciation of me, and my letter to him, that thinking men may clearly understand the true nature of that wonderful outcry, which has been suddenly raised by a few ministers of high standing among us, against brethren hitherto esteemed without reproach: for, the attack on all those denominated New School Presbyterians, is of the same character, whether we look at the onset against the Moderator of the last General Assembly, by Dr. Green, or listen to this tirade against my humble self, by Dr. Wilson. It is an accusation made up of unfounded suspicions, recklessly uttered, and attempted to be forced on the belief of the Churches by shameless appeals to fear and prejudice. I rest the truth of this declaration, for the present, on the facts exhibited in the two pieces herewith submitted.

Respectfully,

FRED. A. ROSS.

P. S. Having made allusion in this note, and in the letter to Dr. Wilson, to the conduct of the leader of our Old School brethren, it is proper you should print several other pieces, that the readers of our work may have a full view of what has been done by Dr. Green and his party, against the majority of the last General Assembly, and the ground occupied by those denominated the New School, in the Presbyterian church; please therefore, publish the following articles. (1) The Circular issued from the central commitee of correspondence in Philadelphia, signed by Dr. Green and others. (2) The Disavowal of the charges contained in the above Circular, from certain brethren in Philadelphia. (3) Three articles from the Christian Advocate, edited by Dr. Green, assailing the proceedings of the last General assembly. (4) The Review and vindication by the Moderator of Rev. NATHAN S. S BEMAN, D. D.

These articles will occupy more than thirty pages, and that our readers may have the whole subject at once, before them, I think the subscribers will be pleased if you unite the November and December numbers in one—under the same cover. F. A. R.

From the Standard.

THE PAST AND PRESENT.

No. IV.

Faith was another subject on which the New lights dwelt, with as much zeal and confidence, as if their opinions had been new revelations. "Faith was the belief of testimony or evidence"—"Faith was the act of the creature, previous to the influences of the Spirit of God, upon the heart, and before regeneration."—"Faith was the gift of God in the same sense that muscular motion is the gift of God."—"There was but one kind of Faith"—"We may choose or refuse to attend to evidence, but, if we attend, it is not left to our will or choice, whether we believe or disbelieve." In short, faith, with them was any thing but what the Bible and our Confession of faith describe it to be! And yet, they were good, honest Presbyterians! To intimate the contrary, was "unkind, uncharitable," and even "slanderous!" This was before their trial and suspension. I saw a large congregation once, thrown into confusion and consternation by one of their faith-sermons. A faithful and able minister of the New Testament was present, and rose at the close of the sermon and exposed the falsehood and sophistry of his brother. A scene of distressing contention among the people ensued and the assembly broke up in disorder. Who was to blame for this disturbance, Mr. M. who preached the erroneous sermon or Mr. C——n who withstood him to the face because he was to be blamed? I was not then in the ministry, but the scene was so distressing, I shall never forget it.

On the subject of Faith, it appears to me that the New School have made very little improvement on the New Light. I, lately, heard a sermon delivered with great zeal and apparent piety, by a member of the New School, at present in high standing in the Presbyterian Church, in which, he endeavored to prove, that there is but one kind of Faith, and that all the different effects of Faith result from the nature of the testimony believed. Some, who were present, said the sermon was "*rank Campbellism;*" I said, true indeed, but it is the doctrine of the New Lights." The only improvement I have seen, is found in "Faith according to common Sense." The author has discovered that faith and regeneration are the same. Some of the New Lights hold that the Atonement and regeneration were the same, but they taught that faith was the act of the creature before regeneration. There was a great variety of opinions among them and scarcely any two spoke the same things. It remained for the Author of "Faith according to common sense" to show, that Faith and Regeneration are quite Synonymous! This gentleman was a member of the last Assembly, and, on the Barnes question, speaking of the march of mind, said, with a figurative baldness, which sets all restraint at defiance, "you may as well attempt to force the Mississippi river into a channel the size of a knitting needle as to stop the current of free inquiry, which is now rolling through the churches."—

Shortly before the meeting of the last General Assembly I received a letter from a venerable Clergyman residing in Kentucky from

which I made the following extract. "Have you seen Mr. Ross's paper called "Faith according to common sense!" Our old friend Mr. M——says it is the very ground he and Stone and T——n travelled over thirty years ago."—In a previous letter the same writer asks, "What is to be the end of this affair of Barnes!" The sermon of that gentleman is decidedly heretical. The doctrines of Mr. Barnes are worse than those for which the Synod of Kentucky deposed M—— and S—— and T—— and that act of the Synod was sustained by the General Assembly. But times are now changed. We may now be told that the doctrine of human depravity, as taught in our Confession of Faith is immaterial, that we have the same power to love God as to hate him—and Pelagianism may now be preached, provided it have tacked to it a few strong remarks about *divine decrees* and against *falling from grace*. My soul grows sick while I write. May God give you, and me, grace, in our old days, to stand up for the truth! But these are opinions and sorrows of an *old man*, and can easily be set down to the account of "dotage!"—These are the opinions of an Old-School-man and therefore can be placed to the score of "bigotry!" Let us see, then, how a New Light views these matters. It is well known that Barton W. Stone has been the leader of the New Lights for the last thirty years. In his "Christian Messenger" for September last he has published copious extracts from Mr. Ross's Faith according to common sense which he introduces by the following editorial remarks:

"GREAT IS THE POWER OF TRUTH AND SHALL PREVAIL.

"We rejoice at the glorious and rapid march of truth. Thousands are enlisting under her triumphant banners, willing to sacrafice all for her sake. Human creeds, doctrines of men, and sectarian establishments are tottering, and falling before her. She has found able advocates in the ranks of the mighty. Some of them I take pleasure in announcing to my readers by introducing a few extracts from their late essays. In the Calvinistic Magazine, a Presbyterian periodical, edited in Tennessee by Dr. Nelson, Messrs. Gallaher and Ross, is a lengthy essay, written by Mr. Ross, headed "Faith according to common sense." In this essay is ably taught, the same doctrine, we taught, thirty years ago, and for which our Presbytery and Synod were so highly incensed against us, that we could not remain in their body. Now it seems the doctrine is fearlessly, advocated by some, and *tolerated by all;* for we have not understood that Mr. Ross has been cited to appear before their judicial tribunals to answer for his heresy." It cannot be denied, that Mr Stone is competent to say what doctrines he, and other kindred spirits preached, thirty years ago, and on account of which he was separated from the Presbyterian Church.—He says "Human creeds are falling before these doctrines"—they "find able advocates among the mighty"—He names some of those mighty advocates and affirms that the New Light doctrine of Faith is "fearlessly advocated by some, ably taught by Mr. Ross" and (horresco referens, I tremble while I tell it,) "TOLERATED BY ALL!" Mr. Stone seems to be warranted in making this appalling assertion from the following

facts—Mr. Ross has not been cited to answer for his heresy—Mr. Ross was a member of the last General assembly, and was by the Moderator, Dr. Beman, placed on some of the most important committees—Mr. Ross was on the Committee in the case of Albert Barnes and wished to sustain his sermon in full—the Majority of the last General Assembly who caressed Mr. Ross and sustained Mr. Barnes were New School, alias, New Light—and let it never be forgotten, they were brought on the floor of the Assembly, with concerted plans and in astonishing numbers by the influence of the AMERICAN HOME MISSIONARY SOCIETY: What, let me ask, do some of our brethren expect to accomplish by printing and circulating books against B. W. Stone when they are tolerating, countenancing or patronizing the American Education Society, under the false name of the Presbyterian Education Society, and also the American Home Missionary Society, which are introducing hosts of New Light preachers into our Churches, who, (unless God of his infinite mercy arrest the evil,) will in a short time be able to control every existing judicatory and institution of learning belonging to the Presbyterian Church through this whole land!

J. L. W.

LETTER.

KINGSPORT, Nov. 1, 1831.

REV. and DEAR SIR,

In the fifth No. of the "Standard" you denounce me as a heretic before the Presbyterian Church in the United States. The charge has the *weight* of your naked assertion. I complain of this attack for the following reasons. First: The charge, as you have made it, is a gross violation of your duty, as a christian, and a minister. Secondly: The charge is made, not from any fear of the influence of my supposed errors on the cause of Christ, but for a party purpose. These are my TWO "*Propositions*" which I will now "*sustain*" against you.

1. *The charge, as you have made it, is a gross violation of your duty, as a christian, and a minister.* Let the facts of the case speak for themselves. In the Calvinistic Magazine for February, 1831, I published an Essay, stiled, "Faith according to Common Sense." I believed this piece contained the doctrine of the Bible, yet, as I knew the philosophy of my explanations was likely to be called in question, I not only invited a friendly discussion, but opened the columns of the Magazine to any strictures which might be offered. Nay I frankly and affectionately requested you, in a personal conversation in the hall of the General Assembly, in May last, to review the article in the work just mentioned. You promised to do so. I made this request at the very moment, when, after remarking there were some objections to my view of Faith, you invited me to Cincinnati, assuring me you then felt towards me on doctrinal points as cor-

dially friendly as you did when I preached, week after week, in your pulpit during the revival of 1828. I believed you perfectly sincere in this invitation, and this expression of confidence, for I knew, as shall presently appear, and doubted not but you knew, I had preached to your crowded assemblies, during the solemn visitation of the Spirit of God in 1828, the same doctrine contained in "Faith according to Common Sense." What then, dear sir, had I the right to look for from you, even if nothing of this friendly relationship had existed between us? And what had I the right to expect under all the circumstances of the case? I had the right to believe, and I did think you would notice my Essay in a review, exhibiting arguments and scriptural illustrations; and that the production would bear on its pages the spirit of a venerable minister of the Gospel, kindly exposing the supposed errors of a younger servant and brother of the Lord Jesus Christ. I had the right to believe you would make up your mind prayerfully, whether the errors you thought you discovered "struck at the vitals" of religion. I had the right to conclude if this should be your conscientious fear, (although I apprehended no such result) it would be breathed in the ear of the christian public in the tone of fatherly alarm, not only for the Church, but for me.

This is the course the Gospel dictated. Had you pursued it, christians would have possessed your views and mine. They would have compared them with the Scriptures, and the Confession of Faith, and made up a fair and full decision. I did not fear their judgement; for I was well satisfied when they had cordially heard us both, their verdict would be; 'Let there be no strife between you—ye are brethren of the Presbyterian Church.' But what path have you travelled? It is this; Without telling your readers what I have taught, except the unexplained proposition that "Faith is regeneration"—without the slightest investigation of my meaning, my arguments, my scriptural proofs, you denounce me a heretic! As additional evidence, you give the letter of some "old man" in Kentucky, who retails the opinion of another "old friend, Mr. M——" that I stand on the "very ground he and Stone, and T——n travelled over thirty years ago." And lastly, this Mr. Stone, 'the leader of the Unitarian New Lights" of Kentucky is brought to testify that I have taught "the same doctrine" for which he could not remain in the Presbyterian church. This is your charge, and your proof!

The injustice you have done me by this conduct is glaring. You have condemned, and denounced me by three bare assertions,—Mr. M——'s, Mr. Stone's, and your own. And is my ministerial character thus to be *trifled* with? May I be assailed thus before the

public, consistently with the requirements of the Gospel, by the *authority of mere names*, however high? But, sir, you, in fact, require the public to acknowledge the justice of this condemnation on the respectability of *your name* alone: for who are these witnesses from Kentucky? Why, one of them nobody knows, for you were ashamed to give his name; and the other nobody would believe to my hurt. Unsupported by your credit, you are well aware the testimony of Mr. M—— must, while the man's name was unknown, weigh lighter than a feather; and if you had given his name, it would have been only the testimony of Mr. Marshall, the reclaimed apostate*—and, without your assent to it, the opinion of Mr. Stone, another confirmed apostate, would be utterly innoxious. The truth of this Mr. Stone himself will acknowledge with a smile on his face.—What! Do you denounce me before the Presbyterian Church because Mr. Stone, a Unitarian, lays claim to one of my doctrinal expositions of the Bible? Then denounce Dr. Cox of New York, for Mr. Alexander Campbell of Bethany, has claimed his Sermon on Regeneration. Then denounce Drs. M'Knight, and George Campbell, and Doddridge, for these authors are claimed by the same Mr. Campbell of Bethany. Then denounce Dr. Beecher, for Unitarians have claimed his Sermon on "The faith which was once delivered unto the Saints." Then denounce Dr. Chalmers, for Unitarians have said, he has so softened down, and altered, the features of Calvinism, that the Great Reformer, if alive, would not own such Calvinism—nay, had made the system so comely, that even they could look on it without abhorrence. No sir. The attempt to bolster up your *mere* word, by the *mere* word of Mr. M——— and Mr. Stone, unjust as it would have been, had their *authority* been the highest in the Presbyterian Church, is utter mockery of your readers, as you have made it. On *your word alone* this charge stands in the eye of all. All must see you have aimed to blast my ministerial name, by the authority of your own. All must confess you have asked the Presbyterian Church in the United States to believe

*I would not have drawn away the veil you threw over this gentleman, had he not been remarkably officious to do mischief with my name. He gave a certificate similar to the statement you have published, to Rev. Mr. Crane, agent of the Assembly's Board of Missions. This certificate has been shown by the said Mr. Crane in many places. Why was this thing done? Answer; To injure the American Home Missionary Society. How? Answer; By showing that Rev. Mr. Ross, an ardent friend of the American Home Missionary Society, is a heretic, on the authority of Mr. Marshall. Who then is Mr. M.? This statement I make on the word of a brother whose name shall be given to Mr. M. & Mr. C. if they require it.

me a heretic, on one consideration alone. It is this; *that a minister of Christ, of your age, and established character, would not dare make such a charge but in perfect accordance with his duty.* And to ask my condemnation on such a consideration, is, not only the highest injustice to me; it is an insult to every christian, and every upright man in the land. Why? Because, every christian and every upright man in the land knows, that, in making this charge, you have not complied with duty, but have recklessly disregarded your highest obligations. This I would say, fearlessly, even if the Presbyterian Church had not a Book of Discipline, for it is the decision of the Bible. But our church has its Discipline, and that condemns you as fully as I do. Let me bring before you only two passages. "A minister under process for heresy and schism should be treated with christian and brotherly tenderness. Frequent conferences ought to be held with him, and proper admonitions administered." This would be your duty to me, were I actually on trial in the Presbytery of Cincinnati. And is it not much more your duty to act in this spirit, when I am not on trial, but according to your own acknowledgement am *caressed* by a majority of the present General Assembly of the Presbyterian Church? Is the admitted fact that I am esteemed, by the majority of the churches, a good reason why you should not treat me with christian and brotherly tenderness, or even common justice? Is it the charity of a New Light, or is it the charity of old Presbyterianism, which tells you, the higher you elevate me in the love of our people, the more tender ought you to be of my good name. Again:

"A prosecutor of a minister shall be previously warned, that if he fail to prove the charges, he must himself be censured as a slanderer of the Gospel ministry in proportion to the malignancy or rashness that shall appear in the prosecutor." In view of this law of our Discipline, allow me, Sir, to ask, how you would stand in your Presbytery, were you to lay my Essay on Faith before them, in one mistated sentence—denounce me as a heretic—give no other proofs than your bare assertion, sustained by the equally bald opinion of your old friend, Mr. M——— and Mr. Barton W. Stone, and demand a decision against me? Would that ecclesiastical court make up its opinion adverse to me on such a hearing? And may you stand in the same predicament before the public, and ask my condemnation, and be blameless?

With all your Presbyterian partialities you seem in this instance to have exhibited strange love for a sort of congregational proceeding. You have preferred your charge to the whole church, rather than bring it before a Presbyterian judicatory. I trust, then, the whole

church will feel bound by the same wholesome restraint which is imposed by our book of Discipline—that they will feel, "great caution ought to be exercised in receiving any accusation from any person—who is deeply interested, in any respect, in the conviction of the accused, or who is known to be litigious, rash, or highly imprudent."

I have sustained my FIRST '*Proposition*' that, the charge of heresy, in the manner you have made it, is a departure from your duty as a christian, and a minister.

2. *Your charge is made, not from any fear of the influence of my supposed errors on the cause of Christ; but for a party purpose.* This proposition assails your motives. True. But you have taught me in the 6 No. of the 'Standard,' that you "always judge of men's motives from time, place, circumstances, conduct and language, in connection with any specific measure." Let me apply your rule.

I accuse you of making this charge not from any fear of the influence of my supposed errors on the cause of Christ. I believe this, because, I have proclaimed in my Essay on Faith, 'none other things' than those which I preached, day after day for weeks, in your pulpit, without a murmur of disapprobation. I believe this, because, since you read "Faith according to Common Sense," you have expressed unabated confidence in me. The heresy in my Essay is summed up in these sentences; "Regeneration is that moral act of man, excited by the Holy Ghost, in which consists his conversion from the love of the world, to the love of God. This is his new nature, or new heart; and this moral act, is his first belief of the fundamental truths of the Gospel." I confess unto thee, that after this way which *you now* call heresy, so have I always worshipped God. I have always believed, and taught, that Regeneration is the moral act of man excited by the Holy Spirit. The first article ever published by me in the Calvinistic Magazine, February, 1827, entitled "Irresistible Grace," contains these words: "God hath mercy on whom he will have mercy. He chooses as a sovereign such as shall be saved. To the sinner he sends the regenerating Spirit who applies the word of truth in such a manner as never fails to cause the soul freely to put forth a holy choice or affection, in the view of it. This *choice* by whatever name it may be called, is regeneration, or the new heart." (VOL. I. p. 34.) This piece was extensively read in Kentucky and Ohio, and was in your hands before the trip to Cincinnati, I shall now mention.

In the summer of 1828, Rev. James Gallaher and myself visited your congregation, at your written request, made while we were laboring in the Kentucky revival. That brother and myself preach-

ed more than a month, almost every day in Cincinnati, and its neighborhood, and uninterruptedly for sixteen nights in your pulpit. The heresy with which I am now branded, I delivered then in many sermons, and numerous exhortations. One of these sermons was printed soon after I came home. I preached it as published. You heard this sermon, and have it now, in the Calvinistic Magazine, Dec. 1828. The same train of thought which runs through "Faith according to Common Sense" is in this discourse. You will find in it such sentences as these. "The nature of faith or belief is always the same." "The doctrines of the Bible, taken in their proper connection, are all of them adapted to, and are intended to reach the heart, and when they do not touch our hearts we may be sure we have gone no farther than a belief in the mere facts, that we do not believe in the meaning of them." "How wise and how reasonable then, is the requirement of God, that we should believe the doctrines of his word, since our faith must *always* depend upon our wills." After illustrating that the will or the heart, must always be interested to constitute a true belief of the Scriptures, I conclude the view of faith, by saying: "He who thus believes the meaning of the doctrines of the Bible, is the regenerated man. For he whose heart is in harmony with that meaning, is in possession of new affections. His heart and the spirit of God are at one. He is then a new creature."

I have at hand the manuscripts of every sermon delivered in your hearing. Many of them contain clear statements of my view of regeneration. And I well know I made myself intelligible to the most common hearer, when addressing those hundreds of anxious sinners, who, night after night, filled the aisles of your church. I have no hesitation in saying it was impossible for you not to have known my sentiments on this point, even had you not been warned against my doctrines. But you were warned against them. More than one letter came to you from "a venerable clergyman" in Kentucky, putting you on your guard against the brother who labored with me, and against me. You told us of these letters—you disapproved of them—you answered them. And, I now venture to assert, if those answers were given to the public, they would be found to contain the spirit of the reply made by Dr. Ely to Moses Thatcher, Editor of the Boston Telegraph, when he stigmatized Dr. Beecher as an Arminian Calvinist; Dr. Ely said mildly—"May the Lord send us many more such Arminian Calvinists." Your confidence and affection continued to the last. The final word addressed to me, when I bade you farewell, was an earnest appeal, that I would return and live in Cincinnati.

and use my influence to induce Mr. Gallaher to do the same.—You reiterated this confidence and regard towards that brother, and myself, when we met last May in Philadelphia.

I know you will not deny these things. And now may I ask; Why did you not denounce me as a heretic in 1828? Will you confess—you then had no party fears—and your heart was so filled with brotherly kindness, and love to the souls of sinners, that you could not come down from your heavenly work to hunt for heresy, although exhorted to do so by a *calm spectator* of the revival. This was true of you in 1828. But why am I denounced now? I have shown that I preach now as then: and I have said you expressed unaltered confidence, even since the perusal of my piece on Faith. Why then am I denounced now?

Is it uncharitable, sir, even in your idea of charity, for me to say in view of all these facts; you have made the charge against me not from any fear of the influence of my sentiments on the cause of Christ. Why then have you made it? I answer: For a party purpose. Your own words in connection with what has been written, and all the circumstances, throw perfect light upon the point. I will repeat them.

Mr. Barton W. Stone it seems has said that my views of faith are "*tolerated* by all" in the Presbyterian Church. You thus notice this remark; "Mr. Stone seems to be warranted in this appalling assertion from the following facts. Mr. Ross has not been cited to answer for his heresy.—Mr. Ross was a member of the last General Assembly, and was, by the moderator, Dr Beman, placed on some of the most important committees.—Mr. Ross was on the committee in the case of Albert Barnes, and wished to sustain his sermon in full. The majority of the last General Assembly who caressed Mr. Ross, and sustained Mr Barnes, were New School, alias, New Light—and let it never be forgotten, they were brought on the floor of the Assembly, with concerted plans, and in astonishing numbers, by the influence of the American Home Missionary Society. What, let me ask, do some of our brethren expect to accomplish by printing and circulating books against B. W. Stone, when they are tolerating, countenancing, or patronizing the American Education Society, under the false name of the Presbyterian Education Society: and also the American Home Missionary Society, which are introducing hosts of New Light preachers into our churches, who, (unless God of his infinite mercy arrest the evil, will in a short time be able to control every existing judicatory and institution of learning, belonging to the Presbyterian Church throughout the whole land."

Here, sir, you stand forth the party man—in all the littleness of his fears, and all the bitterness of his sweeping denunciations. The full meaning of your charge is contained in the word *control*.—You fear the *control* of the Presbyterian Church through this whole land may pass from the hands of your party, into those of another! This, sir, is the cause of all the prodigious ado, made by Dr. Green in Philadelphia, and you in Cincinnati. Hark! how the *word* of alarm uttered by the Dr. of Philadelphia, is echoed in a "quaver of consternation" by the Dr. of Cincinnati. "We speak what we firmly belive," says Dr. Green, "that unless, in the passing year, there is a general waking up of the old School Presbyterians, to a sense of their danger and their duty, *their influence in the General Assembly will forever afterward be subordinate and under control.*" "What let me ask," says Dr. Wilson, "do some of our brethren expect to accomplish by printing and circulating books against Barton W. Stone when they are tolerating, countenancing, or patronizing the American Education Society, under the false name of the Presbyterian Education Society; and also the American Home Missionary Society, which are introducing hosts of New Light preachers into our churches, who (unless God of his infinite mercy arrest the evil) will in a short time be able to *control* every existing judicatory, and institution of learning, belonging to the Presbyterian Church through this whole land." How the head of the "Father of the Church," aches, under the thought that the old School may forever "be subordinate and under *control*;" and how your heart sickens when you think this *control* may be exercised by other brethren.

It is plain as day light, to every man who will open his eyes and look, that, if the New School had consented never to become the majority, you, and your party would have tolerated their theology forever. And if they would consent now to "be subordinate and under control" you and your party would tolerate them *all* as cordially as you tolerated me and my heresy in 1828—aye, as cordially as you *now caress* Rev. Gardiner Spring D.D of New York. I need not tell you, that this brother was nominated to be the moderator of the last General assembly, by Dr. Green, and is now high in honor among your ranks, "and let it never be forgotten," he was and is a Hopkinsian, of the Emmons' Stamp—he was and is a defender of Mr. Barnes, and so opposed to the doings of the Philadelphia Presbytery, in the case of Mr. Barnes, that, in the honesty of his conscience, he was compelled to utter the word, 'Bigotry,' on the floor of the Assembly, full in the face of Dr. Green and Dr. Wilson. Yet you *tolerate*, you *caress this* New Light! Yes, sir, and if the New School would only consent to "be

subordinate and under control" all would be well. Alas, however, they had the assurance to *find themselves*, without the least "concerted action," the majority in the last General Assembly; and the sceptre which then departed from your Tribe, you fear may remain in another family. This is the "impending ruin".—To arrest this evil, you call on your Maker in his "infinite mercy" to interpose—and to be a co worker with Him in this labor of mercy, you have lifted up your 'Standard,' and blown your trumpet, and fiercely assailed every sacred institution, every venerable minister, and every brother—once patronized or loved.—not within the ranks of your party. Listen! You once respected the brethren of New England—you now stigmatize them all. One example will suffice: you once honored Dr. Beecher; you now rudely thrust him into the society of Antinomians and Universalists. You once patronized the American Education Society, and the American Home Missionary Society; you now brand them both as nurseries of heresy. You once professed great respect for the General Assembly of the Presbyterian Church; you now rail at the authority of that body. You once received as brothers all the members of the present General Assembly; you now call the majority of that body New Lights, and rank them more heretical than the men ejected from the church twenty years ago!

Verily when you have burst asunder so many bonds of love, it is not strange that you have broken the little cord which tied you to me. Verily when you have cast out the names of so many Holy men as evil, without making one intelligible charge, or giving one honest proof, it is not strange that you have denounced me on the bare word of Mr. M——, on the bare word of Mr. Stone, the authority of both their words resting on your equally bare assertion.—

All this you have done in the fears—the agonizing spasms, of a party man struggling for lost power.

Both my propositions are now made out. First, The charge of heresy, in the manner you have made it, is a departure from your duty as a christian, and a minister.—Secondly, The charge is made not from any fear of the influence of my supposed errors on the cause of Christ, but for a party purpose.

I now end this letter by making one request, and two promises. The request, is, that you publish this communication entire, in one number of the Standard, and "Faith according to common Sense" entire, in another number of your work. This will be nothing more than an act of justice. I would render it to you The promises are these; (1) Whenever you will give Mr Marshall's view of Faith thirty years ago, and Mr. Stone's view of Faith thirty years ago, in their words, at that time, I will prove their sentiments

are not contained in "Faith according to Common Sense." (2) Whenever you will attack my Essay fairly, I will vindicate it to the satisfaction of an overwhelming majority of the ministers, elders, and people of the Presbyterian church in these United States.

Respectfully,

FREDERICK AUGUSTUS ROSS.

[CIRCULAR.]

DEARLY BELOVED BRETHREN,

You must already have been in some measure apprised of the hazard to which the vital interests of our beloved church were exposed, at the last meeting of the General Assembly. For a time it seemed as if nothing less alarming was likely to ensue, than the mutilation, if not the subversion, of the whole Presbyterian system. In these circumstances, a number of the brethren held meetings for prayer, and for conference on the measures which they might adopt, with the best prospect, under the Divine blessing, of averting the evils apprehended: and the Great Head of the church did, as they believed, remarkably interpose to suspend for a time the impending calamity. The General Assembly was dissolved without carrying into effect the most injurious of those measures which had been projected, and one of which—the entire change of the Missionary Board—had been proposed and urged — Thus another year is afforded us to live under the unmutilated standards and institutions of the church in which we were born and nurtured. But this is the last year, it is our solemn conviction, in which our church will remain without essential changes, unless her children shall be roused to a sense of their danger, and call into vigorous action their united energies in her defence. It was under this impression, that the brethren who were instrumental in preventing the threatening evils to which we have alluded, did, after much prayerful deliberation, appoint the undersigned as a Central Committee, to correspond with other Committees in the several Synods of our connexion; and it was their judgment that the Synodical Committees would do well to appoint and correspond with Committees in such of their Presbyteries as they might believe to be friendly to their views, and disposed to co-operate in giving efficiency to their plans.

You cannot be ignorant, dear brethren, that during the lapse of several years, circumstances have not unfrequently occurred, which seemed to prognosticate evil to our church; and which awakened in the minds of some, the apprehension that an important crisis was approaching. But with many of our ministerial and lay brethren throughout the country, we cherished the hope that the danger had been magnified by fear, and that no serious interruption to the safety and peace of the church would ensue. This illusion of hope was dissipated by the last Assembly. We cannot pretend to give a detail of the proceedings of that Assembly; but having been near and attentive observers of them, we are prepared to say, that the

spirit and purpose unequivocally manifested by a majority of the members, did impress on our minds the conviction—that our Theological Seminaries are in danger of being revolutionized, and perverted from the intention of their orthodox founders; that the property and endowments of our church are in danger of passing, for application and disposal, into the hands of those who have contributed little, if any thing, to their amount: that our doctrinal standards are in danger, either of total disregard, or of a revision and alteration that will essentially change their character; that our supreme ecclesiastical judicatory is in danger of being controlled by delegates unconstitutionally appointed and commissioned, and destitute of every legal claim to membership; and finally, that our Boards of Education and of Missions are in danger of being wrested from the hands of those who wish to make them the sources of supply to the wants of our church in an uncorrupted state, and of being rendered subsidiary to the plans and purposes of voluntary associations, subject to no ecclesiastical responsibility, and adopting no formula of faith by which their religious tenets may be ascertained.

But although we believe, dear brethren, that our beloved Zion is in danger, and that the danger is exceedingly imminent, yet we are far from thinking her situation hopeless. Our peril, we verily believe, arises chiefly from the want, in the sound part of our church, of a due sense of the danger which exists; and a consequent security and inactivity—*apathy* may we not call it—while those who are seeking to innovate, are all life and energy, prompt and united in their measures and movements, and combined in their operations. We have not a doubt that if the orthodox part of our church had been as fully represented in the last Assembly as its opposers were, the majority would have been with us and not with them, and when we consider the interposition of God's good providence—for to this it must be ascribed—to save us from fatal innovations for another year, we cannot but consider the language of the dispensation to be—"You shall have another year to make it manifest, whether you have a sufficient love to the pure and holy truths of your Confession of Faith and Catechisms, and to the sacred institutions of your fathers, to awake to their defence and preservation; or whether, with listless indifference, you will suffer them to be invaded and destroyed, and you and your children deprived forever of a birthright, which you ought to value more than life itself."

Are we asked then, what ought to be done? We answer briefly—

First of all, look to God for his guidance and blessing. Let there be much prayer, that he who has the hearts of all men in his hands, may incline his people of our denomination to think of the preciousness of those divine truths which, drawn from the pure fountain of divine revelation, have been collected in our doctrinal standards, as into a sacred reservoir, and which every presbyterian ought, without hesitation, to make every necessary sacrifice, to preserve and perpetuate in their purity. To think, too, of that invaluable form of church government and order, derived from the oracles of inspiration, which they have received from their progenitors, and under which our church has prospered, flourished and extended, in a degree altogether without a parallel.

Let us also both pray and labor to promote vital piety. Those who oppose us, love to represent themselves as the friends, and us as the enemies, of revivals of religion. Let us convince the world that this is, what it certainly is, a totally false representation.—While we leave to others all those *new measures* for promoting revivals, which are merely of man's devising, and keep close to the guidance of the divine word and recognize as indispensable the special agency of the Holy Spirit in the conversion of sinners, let us, in prayer, and in preaching, in holy living, in zealous activity in doing good, and in striving to win souls to the Saviour, demonstrate that we are not less, but more, the friends to genuine revivals of religion, than those who slander it.

2. Let all lawful measures be used to rouse our brethren, both clergy, and laity, to a just sense of their situation and their duty. With this view, we advise that you correspond with Presbyteries, as stated in the beginning of this communication. Make, also, a free but a discreet use of the press; and encourage liberally, and circulate as widely as possible, those publications which maintain the real doctrines of our church, and advocate the support of her institutions. Our opponents, who wish a continuance of the existing apathy and baneful security of the orthodox part of our church, cry "peace when there is no peace." Expose this artifice. Peace indeed! Would God, our peace had not been disturbed by innovations which threaten our ruin. Would God, that peace and safety were compatible. But at present they are not compatible. We are called to "contend earnestly for the faith once delivered unto the saints," and for an inheritance of inestimable value, which we are in danger of losing. Let us pursue our objects with a Christian spirit, and by no other means than those which are lawful.—But let us do it firmly, resolutely, perseveringly. Let no smooth words or soothing propositions turn us from our purpose. We have been credulous and hood-winked too long already.

3. Our Board of Education, and Board of Missions must both receive a liberal patronage and a decided support. This is essential—without this we are undone. The voluntary associations that seek to engross the patronage of our church, and have already engrossed a large part of it, have taken the start of us, in the all-important concerns of education and of missions. They now labor to get the whole of these into their own hands; well knowing that if this be effected, they will infallibly, in a very short time, govern the church—for education furnishes missionaries, and missionaries become pastors, and pastors, with their ruling elders, form Church Sessions, Presbyteries, Synods and General Assemblies. The whole, it is seen at once, is traced back to education, as a salient point; and from this it springs and rushes forward, through every channel of influence, till it reaches the highest fountain of power in the General Assembly.

At the present moment, our Board of Missions is experiencing a very distressing and embarrassing want of missionaries. The destitute churches are crying, in the most affecting manner, to the Board, for the supply of their necessities: but how can the Board satisfy their importunate demands? The Board can furnish funds,

but they cannot create missionaries. Nor can they take them of all characters and descriptions, as the voluntary associations may, without regard to the correctness of their theological sentiments and teachings. The Board want men of knowledge and soundness in the faith, as well as of piety and zeal. Our churches ask for such, and are unwilling to receive any other, and the Board are equally unwilling to send any other. But where are they to be found? They cannot be had, in number at all adequate to the demand, till they are educated. Our Education and Missionary Boards, therefore, we repeat, must be sustained—must be promptly, and liberally, and efficiently patronized, or our church is gone. Yes, dear brethren, whatever other benevolent institutions we favor—and we wish well to all that are truly benevolent—our Boards of Education and Missionary must share most largely in our charitable contributions. We must take from others, so far as it is necessary, to give to these; and we ought to regard it as a sacred duty to withhold our aid from all institutions that seek to supplant or to rival these. These are the sheet anchors of our church, which must enable her to ride out the fearful fluctuations by which she is now agitated, and in jeopardy of being wrecked and lost amidst the quicksands and whirlpools of theological error and heretical innovation.

Finally—The several judicatories of our church must be carefully and punctually attended by every orthodox man whose right and duty it is to hold a seat in them. This is another item of vital importance. It may happen, and sometimes has happened, even in Presbyteries, that by reason of the absence of some of the members, measures of great importance have been adopted, contrary to the mind of a real majority—measures sometimes, which a majority could not afterwards correct. This is more likely to take place in the election of commissioners to the General Assembly than in any other case, and in no case, at the present time, can a Presbyterial error so deeply injure the general welfare of our church. Every Presbytery that by the attendance of every minister and every elder entitled to a seat and a vote, has it in its power to send an orthodox delegation to the next General Assembly, and fails to do so, may justly be regarded as incurring a criminal responsibility of no ordinary character.—The neglected duty may occasion a wound to the church that can never afterward be healed. Nor was it ever so important in our church as at the present time, that orthodox Presbyteries should choose wise men, and firm men, to represent them in the Assembly. But it is most of all important that every man elected, whether minister or elder, unless prevented by invincible hindrances of a providential kind, should attend that body at the next meeting. For the want of this, at the last meeting, we were left in a minority. We are fully aware, beloved brethren, of the difficulty of a general attendance, by the distant members; and we sympathize with them deeply. But truly it is at present a question of existence.—The life, so to speak, of the Presbyterian church is, under God, in the hands of distant members; and are they not ready, for the Preservation of that life, to make every necessary sacrifice?—*We trust* they are, and that they will not fail to do it. Should it be

found in the General Assembly of 1832 that every orthodox commissioner—minister and elder—is in his place, we have not a doubt that the formularies, government, institutions, and endowments of our church will be preserved; but we shall not be surprised if they shall all be swept away, or materially changed, if the neglect in attendance shall be as great in the coming year as in that which is past.

Thus, brethren, beloved in the Lord, we have endeavored to acquit ourselves of a trust confided to us by those members of the last Assembly, whose exertions, under the divine blessing, were made instrumental in arresting measures of fearful import to our much loved Zion. We have laid before you honestly and without exaggeration, our views, apprehensions, and wishes. We pretend not to dictate.—We have no right and no inclination to do so. Adopt such measures on our suggestions as you deem expedient, and no more; and devise others measures for yourselves. A solemn duty to the Saviour and to his church is incumbent on us. If we neglect it, we have a tremendous responsibility. If we perform it with fidelity, and put our trust in our covenant God, he will prosper the work of our hands; we shall rejoice in his mercies, and the Presbyterian church to the latest generations, reaping the fruit of our exertions and our sacrifices, may rise up and call us blessed.

ASHBEL GREEN, GEO. C. POTTS,
WM. M. ENGLES, S. G. WINCHESTER,
MATHEW L. BEVEN, SOLOMON ALLEN.
FURMAN LEAMING,

Philadelphia, July 21st. 1831.

P. S. The Committees of the several Synods, nominated by the brethren who attended the last General Assembly, and with whom we hold ourselves in readiness to correspond, and who may correspond with each other, are the following, viz:

Of the Synod of Philadelphia.—Ashbel Green, D D., George C. Potts, William Engles, Samuel G. Winchester, Solomon Allen, Matthew L. Beven, Furman Leaming.

Of the Synod of New York.—Gardiner Spring, D. D., William D. Snodgrass, D. D., Robert M'Cartee, William W. Philips, D. D., Moses Allen.

Of the Synod of New Jersey.—John Gray, Col. M'Keen, Jacob R. Castner.

Of the Synod of Pittsburg.—E. P. Swift, J. D. Baird, A. D. Campbell, William Wylie, C. C. Beattie, John W. Nevin.

Of the Synod of Cincinnati.—Joshua L. Wilson, D. D., John L. Belville, Daniel Miller, John F. Kegs, C. Cist, Samuel Blythe, D. V. M'Lean.

Of the Synod of Ohio.—James Culbertson, Thomas Barr, J. Scott, R. G. Wilson, D D.. J. Wright, J. Renfrew.

Of the Synod of Kentucky.—John T. Edger, Thomas Caldwell, William Scott, Robert Breckenridge, G. W. Ashbridge, T. T. Skilman, James Blythe, D D., J. Green, Esq. Andrew Todd.

Of the Synod of West Tennessee.—O. Jennings, D. D., D. Brown D. D., J. K. Brooks.

Of the Synod of Mississippi.—Dr. Chamberlain, George Potts, John L. Montgomery

Of the Synod of South Carolina and Georgia.—William M'Dowel, D. D. Samuel K. Talmage.

Of the Synod of North Carolina.—J. Witherspoon, A. M'Iver, C. M'Iver.

Of the Synod of Virginia.—John M'Elhenny, John D. Ewing.

Of the Synod of the Western Reserve—J. D. Huges.

Of the Synod of Indiana—A. Williamson, W. W. Chastin, S. Alexander, J. Thompson.

Of the Synod of Illinois.—W. K. Stewart, J. Matthews.

DISAVOWAL.

The Rev Dr. Green, the Editor, and apparently the writer of several pieces in the *Christian Advocate*, in describing "the present state of the Presbyterian Church," represents it as having come to "a very fearful csisis," through the censurable influence of a party which he denominates "New School Presbyterians." This party, he says, constituted a majority of the last General Assembly; and he represents it as threatening the Presbyterian Church with "changes, affecting materially her doctrinal purity, her ecclesiastical order, and all her institutions and endowments." How this alleged party came to be the majority in the last Assembly he attempts to show; and in so doing has "no hesitation in saying, generally, that it was the result of pre-concerted plan and effort." Of course *some persons* must have concerted the plan and employed the effort, before that Assembly met. "The pre-concerted operations and arrangements which have now been noticed," he says, "were conducted with wonderful secrecy and address; for widely entensive as they necessarily were, those whom they were to effect unfavorably, did not, we know, even suspect their existence." He intimates that these operations were the result of "an extended, active, and systematic combination" which had been entered into against the Old School, by which, "in military phrase, *they had been completely out-generalled*, and were taken perfectly by surprise."

The Doctor admits that he and his friends had "made some exertions to secure a return of such members to the Assembly as they believed would favour their cause: and they did not doubt their opponents had done the same." "We have admitted," he says, "that in the year past the Old School Presbyterians made use of some exertions to secure a majority in the last General Assembly; but they certainly did not make use of half the efforts employed by their opponents; and some means to which their opponents resorted we hope they never will employ."

Now, if any persons adverse to the views and measures of Dr. Green, whom he calls *opponents*, are implicated by the foregoing charges, it is natural to suppose, from local circumstances and other causes, that some or all of the subscribers to this paper are

intended: we think it, therefore, our duty to the Church and to ourselves, hereby solemnly to declare, that no one of us knew of any pre-concerted plan; combination, or effort, designed to affect the members, the character, or the measures of the last Assembly. No one of us countenanced or participated in any such combination, if any such existed in this city or elsewhere. We took no measures to influence any Presbyteries near or remote, by any correspondence, pre-concert, or arrangement. Two extra numbers of "the Philadelphian" were printed by the direction and at the expense of some of the *lay members* of the First Presbyterian Church, and sent to most of the Ministers in our connexion: but this was done without any arrangement on the part of any one of us; except that the Editor consented that his publisher should issue the papers desired. These papers were issued without any secrecy, and had no more of plan, combination, pre-concert, or intended generalship, than certain pamphlets styled, "A correct Narrative," by the Rev. W. L. McCalla, and "A true and complete Narrative," by the Rev. Wm. M. Engles; the former of which was circulated three months, and the latter several days, before the numbers of the *Extra-Philadelphian* were distributed.

So far were we from being marshalled as a party, even in the last spring meeting of the Presbytery of Philadelphia, that scattering votes for Commissioners were given on our side; while on the other side every one of their eight Commissioners had an equal number of votes; thereby giving fit occasion for the Doctor's own lamentations, "Well do we remember the time—and we have a melancholy pleasure in recollecting it—when there was no planning or electioneering for Commissioners to the Assembly: when, in some Presbyteries, going to the supreme judicatory of our Church was a *privilege* or a *duty*—and regarded more as the latter than the former—which was taken in *rotation* by the members; when there was no pre-concert whatever on the subject: when all the inquiry was, who could go with the greatest convenience, or who were the ablest men that the Presbytery could send:—but how totally different the state of our church now is, the foregoing exhibition demonstrates." (See Christian Adv. vol. ix. p. 419.)

That Mr Beman, would be a member of the last Assembly or a candidate for Moderator, not one of us knew, until the day before the Assembly met. That he used any influence at the south with "several," or even any, "judicatures of the church in that section or our country—to insure the result which was witnessed when the Assembly convened," we neither know nor believe. On the contrary, we have understood on what we think good authority, that Dr. Beman's attendance on the Assembly was a matter of uncertainty to himself until a short time before he came to to this city.

That those who charge their brethren with concerted operations, "made use of some exertions to secure a majority in the last General Assembly" we can readily believe, on their assertion; for we are credibly informed that no less than two of them, before the election of the Moderator, remarked that they were sure of electing *their candidate*, because they were certain of 93 votes.

He received 92; and would have had 93 had not a member, on whom they calculated, tarried too long with a friend to be present at the election. That the Assembly would be so numerous as to give 102 votes to another candidate they did not expect. We had made no such estimate, of forces; and while they who accuse us of party measures could tell within *one* how many Commissioners would vote for their own candidate; not one of us knew or could tell, at any time before the votes were given, that ten persons would agree in supporting any other man.

The only measures any of us have employed to render the Assembly and its decisions such as we desired they might be, have been a free and candid disclosure through the press of what we believe to be the truth, amicable discussion, friendly conversation, and prayer to the Supreme Disposer of all events that he would give a right direction to the Assembly, and save the Presbyterian Church from prejudice, party passions, and distraction.

In relation to the next and all future Assemblies, we hope they may convene with the spirit which we believe actuated the majority of the last Assembly; who, having it "in their power to dispose of every measure that came before the judicature, just as they pleased," exercised exemplary moderation and kindness towards their brethren of the opposite side, "even amidst much that was calculated to produce unpleasant excitement."

We agree that in disposing of the missionary business of the Assembly, "there occurred such disorder and confusion as we have never before witnessed in the General Assembly, and which we devoutly pray may never be witnessed again." At the same time we feel thankful, if the Presbyterian Church must be divided into schools, that it was not the "New School" which made the "disorder and confusion;" for they were the majority, and had no disposition clamorously to assail their own measures.

In self-defence, since we may seem to be implicated by Dr. Green's general accusations on the subject, we would further remark, that we have never denounced the use of Creeds and Confessions; and that we do now sincerely publish our affirmative answers to every question directed by our form of government to be put to persons about to be ordained to the work of the gospel ministry. We profess to understand and assent to these questions; and we receive and adopt the Confession of Faith according to the plain and obvious meaning of the English language, as containing the system of doctrine taught in the sacred scriptures. We deny that we are bound by any other understanding or construction than that which we believe to be the natural, philological, and grammatical construction of the Confession itself. We repel, also, the numerous insinuations directed against us, if classed with those who are called "New School Presbyterians," that we are hostile to evangelical orthodoxy, sound Presbyterianism, and the best interests of the Presbyterian Church.

We have read with pain the Circular signed by a *Central Committee of Correspondence* in this city; and we solemnly declare, that we know of no member of the Presbyterian Church who had

been willing to expose to hazard the vital interests of the same, or who desires either the mutilation or subversion of our Presbyterian System. We know of no person or persons who projected, or attempted "the entire change of the Missionary Board." We believe that nothing more was desired by any with whom we co-operate, than to produce such a change in the Board, as would prevent all collision with the American Home Missionary Society, and contention concerning missionary operations. The nomination made by the Committee of the Assembly retained most of the persons who are now members of the Board.

We also solemnly declare that we know of no persons who have associated with us, who have sought or now seek to revolutionize our Theological Seminaries; to displace the professors in them; or to pervert these schools of the prophets "from the intention of their orthodox founders." On the contrary, the changes which were lately made in the direction at Princeton were effected, we believe, entirely by Dr. Green's coadjutors in the Assembly. *They* also were the voters who produced whatever alterations were made in any of the institutions of the Church.

Devoutly seeking the peace and prosperity of the whole church, we do most earnestly deprecate whatever may be productive of discord among brethren, or hinder the effusions of the Holy Spirit.

Ezra Stiles Ely,	Thomas Eustace,
Jas. Patterson,	Albert Judson,
Thomas H. Skinner,	Alfred H. Dashiell,
John L. Grant,	Charles Hoover.
Albert Barnes,	

Peiladelphia, Sept. 19th 1831.

N. B. Several brethren in the city and vicinity, who have corresponded in views of ecclesiastical policy, with the above subscribers, have had no opportunity of reading the feregoing *Disavowal*, but we believe they would cheerfully confirm all which we have stated.

From (Dr. Green's) Christian Advocate.

THE PRESENT STATE OF THE PRESBYTERIAN CHURCH.

No. 1.

Under the above title, we propose to execute a purpose of which we gave an intimation in our last number, in speaking of the General Assembly which had then just risen. We choose this title because we propose to extend our views and observations beyond the recent proceedings of the Assembly, although those proceedings will demand a particular attention—will form a text on which our comments and remarks will be grounded—as having chiefly led to the views and opinions which we entertain, and which we propose to submit to our readers.

Hitherto, in conducting this miscellany, we have seldom done more, except in reviews, than state facts, and discuss doctrines and general *principles*; and to these limits we would still gladly confine

ourselves, If we did not verily believe that our duty to the church to which we belong, and by whose members our work is almost wholly sustained, and to whose interests it has always been faithfully devoted, loudly calls us to go farther—to speak more plainly than we have yet spoken, of the perils to which, as we believe, the Presbyterian Church is exposed, and of the measures which we consider as essential to her safety. This church, it is our solemn conviction, has reached a most important, and in our view a very fearful crisis—a crisis in which it is soon to be decided whether changes, affecting materially her doctrinal purity, her ecclesiastical order, and all her institutions and endowments, shall, or shall not, take place. At such a time, it seems to us, that all who feel a deep interest in the welfare of our beloved church ought to *speak out*; and we are willing, and even desirous, that this should be done by those who differ from us, as well as by those who agree with us, in sentiment and views. Some we are aware, suppose and say, that there is no cause for alarm, no fear of any change or innovation, that should excite anxiety. Let those who hold this opinion enjoy it, and let them say what they think right, to convince the public that theirs is the right opinion.—We have already seen one labored essay, of this description. But we differ *toto cælo* from this opposition, and we claim the right to show why we differ; and if we do this in language temperate and decorous—in language and manner as little offensive as justice to our cause will permit—we do nothing that ought to give umbrage. We know indeed that there are truths which cannot be told without giving offence, simply because they are truths—truths which place individuals and parties in a light in which they do not like to appear. If any such truths fall in our way in the following discussion, we shall tell them as inoffensively as we can, but we shall still tell them. We pledge ourselves to say nothing with a design or desire to give provocation, or to injure the feelings of any individual. But we do not hold ourselves at liberty to compromise the welfare of the church, or to keep back what we conscientiously believe its welfare requires should be known, from a regard to individual feeling. Acting thus, we are prepared to take all consequences.—If we are reviled, we hope to be enabled to follow the example of our Master, "who, when he was reviled, reviled not again." If we answer at all, we shall endeavour to do it without anger, and with as little severity as we may think the nature of the case may render proper.

With these preliminary remarks, we proceed to give an account of the character and doings of the last General Assembly, agreeably to our apprehensions of them while the sessions of that body were in process, and our deliberate reflections on them since. We say then, that the members of the last Assembly appeared to us to be far more strongly and characteristically marked by a difference in theological views and attachments, than those of any other Assembly we have ever seen. Indeed the difference we speak of was unhesitatingly avowed, by a number of the members in their speeches; and to give our readers a right understanding of it, we will as correctly as we can, divide those among

whom this difference did and does exist, into two classes—sometimes called—and occasionally so called in the Assembly—the Old School, and the New School Presbyterians. In the first class we include those who put the same construction on our Confession of Faith, Catechisms, and Form of Government, that was put on those Formularies when the Constitution of our church was adopted, and for several years afterwards.* Some of those who, for want of a better designation, have been denominated *Old Hopkinsians*—who equally eschew the peculiarities of Dr. Emmons, and those of the present New Haven system of theology—have chosen to rank themselves with this class; and their brotherhood has been cordially admitted, although a difference in some minor points of doctrine is distinctly recognised. The whole of this class profess to be firm and decided adherents to Presbyterian church government and order, without any such relaxations of the provisions of the constitution as will assimilate it to, or mingle it with, the peculiarities of Congregationalism. In like manner they insist on managing their educational and missionary concerns without any amalgamation of them with voluntary associations, or with any other bodies whatsoever. They generally—pehaps universally—think that the church, *as such*, ought to supply the destitute with the gospel, and to endeavour to evangelize the world; and with this view they believe that the church should nurture her children for the gospel ministry in her own bosom, embue them early with her own principles, and cherish their attachment to her welfare and prosperity. Yet they declare their entire willingness, that those who choose to conduct missionary operations and education for the gospel ministry, by the agency of voluntary societies, should do it freely. They only claim to prosecute their own plans without interferference or hindrance, while they yield to others the same right and privilege.

The second class consists of those who, generally at least, profess to receive aad adopt the standards of the Presbyterian church as sincererely as those of the first class. We have, indeed, heard a rumour, which we mention to say that we do not credit it—that there are Presbyteries in connexion with the General Assembly, in which the questions required in our constitution to be affirmatively answered by candidates for the gospel ministry at their licensure, are not put to the candidates; or at least that it is not held to be indispensable that they should be put. But what admits of no doubt is, that some—yet we think not all, nor even a majority—who belong to this class, separate that part of the doctrinal portion of our standards which is entitled *The Confession of Faith*, from the part which consists of *The Larger and Shorter Catechisms*, and consider their ordination engagements as relating solely to the former, and not at all to the latter.—The whole of this class, however, so far as we

*If we are asked, how we know what was the construction of the constitution by its framers? we answer, by being a member of the Synod that adopted it, by intimacy with those who had the most to do do in its formation, and by several of the early decisions of the Assembly, now apparent on the records.

know, maintain that the doctrinal standards of our church ought to receive a far greater latitude of construction, than that which is contended for by those of the first class. They say it was "the SYSTEM of doctrine taught in the holy scriptures," which in their ordination engagements, they professed to believe was contained in the Confession of Faith of our Church; and that it was in this veiw only that they received and adopted it: and some of them think and say explicitly, that the reception and adoption of a formulary, as containing a *system* of truth, neither implies that it embraces *all* important truth, nor that it may not contain *some* important error. They also insist on construing many expressions in the Confession of Faith, in such a manner as to consist with sentiments and opinions which those of the first class consider as impliedly condemned in those very expressions and as very plainly condemned in other parts of the Confession and Catechisms. The result of this latitude of construction is, that the most of those included in this class, perhaps the whole, seem to us to think, that ministers of the gospel who adopt the whole system of Dr. Hopkins, or the whole system of Dr. Emmons, or the whole system of Dr. Murdock, or the whole system of Dr. Taylor and Mr. Fitch of New Haven, and who preach and print the same, ought not to be subjected to any discipline of the Presbyterian church, for so doing. Not by any means, that every individual agrees with every other, that these systems are all free from error—even important error—error that ought to be met and counteracted by oral speech and printed publications. But still, we verily believe, if put to the trial they would vote that in none of these systems is there such heresy, as should subject the holders of it to the discipline of the presbyterian church; or to prevent them from holding as good and fair a standing in that church, as any other of its members or minsters.

In regard to church government and order, there is some diversity of sentiment among those who are comprised in this second class. Some appear to agree very nearly, if not entirely, with those of the first class, in a strict adherence to the Presbyterian principles of ecclesiastical order. But a large majority appear desirous to relax those principles to a considerable extent; so that the relaxation, taken in connexion with certain stipulations, which many years since were entered into between the General Assembly of our church and the Congregational churches of New England, would give to congregations, nominally perhaps Presbyterian, but really Congregational, a representation in the supreme judicatory of our church, as well as in Presbyteries and Synods. Hence, men who have never been ordained or elected as ruling elders,—who, in the churches to which they belong, have never held any other office than that of *committee-men*, and in some instances not even that, but have been merely church members, have actually come up to the General Assembly commissioned as ruling elders, and as such have taken their seats, and exercised the same right of speaking and voting as is enjoyed by those who have actually been ordained as ruling elders; and this, a large proportion of this second class approve of, as right and proper. They accord-

ingly voted against an act of the last Assembly—which, however, was carried by a considerable majority—the object of which is, to prevent committee men and mere church members, from hereafter having any claim to seats in the General Assembly.

Into these two great classes the mass of the last General Assembly might, in our apprehension, be fairly divided; and in feeling, speech and action, was actually divided. Let it be noted that we have said *the mass* of the Assembly might thus be divided; for candour requires it should be distinctly stated, that there were a few who declared that they were, and would be, of no party; and who actually sometimes voted with the one class, and sometimes with the other. Yet before the sessions were terminated, these *middle men* seemed to us to draw pretty nearly to a complete union, with the one class or the other. There were, however, to the last, two or three members who unequivocally declared, that their doctrinal opinions were those which we have described as held up by the first class and yet they spoke with earnestness, and acted with decision, in favor of most of the measures proposed and urged by the second class.

It has been truly painful to us to give the foregoing exhibition of the difference of sentiments and views, entertained and manifested by the members of the last General Assembly. But such an exhibition has appeared to us essential, in order to let the people and churches of our denomination among whom our miscellany is circulated, see clearly their real situation. That situation could not be correctly known, without some such statement as that which we have given; and unless the truth be not only known but brought home to the feelings of the members of our church, the torpid security in which many have indulged in regard to the concerns of the church, will be likely to continue till it becomes fatal. We speak what we firmly believe, when we say, that unless, in the passing year, there is a general waking up of the *old school Presbyterians*, to a sense of their danger and their duty, their influence in the general Assembly will forever afterward be subordinate, and under control; and we are willing that men of all parties should know that such is our conviction. We wish for no concealment on the subject. It need not be told that those whom we have ranked in the second class of the constituent members of the Assembly, were a decided majority of that body. They chose a moderator suited to their plans and intentions; and it was in their power to dispose of every measure that came before the judicature, just as they pleased. How that majority came to be what it was, what course the moderator pursued, and some remarks on the measures attempted and adopted, will, if our life and health continue, be seen in our next number.

THE PRESENT STATE OF THE PRESBYTERIAN CHURCH.

No. 2.

Agreeably to an intimation in our last number, we are now to endeavour to show how the majority in the last Assembly came

to be what it was. On this point, we have no hesitation in saying, generally, that it was the result of preconcerted plan and effort. This has been freely admited by some who helped to form the majority. It was, indeed, openly avowed by a member, on the floor of the house, that he had come to the Assembly for the express purpose of using his influence, with others, for effecting, if possible, two things.—One was, to vindicate Mr. Barnes; and the other, to change the Board of Missions, and put out of office the corresponding Secretary and General Agent of that Board. His errand, without doubt, was the same with that of many others; and we think, that without any constrained or unnatural inference, it might afford a solution of the problem before us—even if there were not known facts, as there certainly are, whose indication is precisely the same.

In the winter previous to the meeting of the General Assembly, extra copies of the Philadelphian, to the amount of a good many hundreds, containing a favourable statement of the case of Mr Barnes, and his own explanations and defence of the sermon which had led to the proceedings against him in the Presbytery of Philadelphia, had been sent gratuitously into almost every section of the Presbyterian Church. Shortly after this occurrence, the Corresponding Secretary and General Agent of the Home Missionary Society, issued a series of letters, published at Cincinnati, assailing the character of the Corresponding Secretary and General Agent of the Assembly's Board of Missions, and through him, implicating deeply the proceedings and the published report of the Board itself. Strong excitement was doubtless produced and cherished by these means, in the minds of those friendly to the person, principles, and cause of Mr. Barnes, and to the measures, operations, and plans, of the Home Missionory Society; and hostile to the decisions of the Presbytery of Philadelphia, and to all who favored those decisions; and likewise to the Board of Missions of the General Assembly, and especially to its Corresponding Secretary and general Agent. Thus, if we combine friendship to Mr. Barnes, love of the new theology, partiality to the Home Missionary Society, hostility to the Board of Missions, and special resentment against its faithful and efficient Secretary, and consider all these active principles as put under a strong excitement—we shall be at no loss to account for the exertions which were made to secure that kind of a majority which appeared in the last General Assembly; and we shall cease to wonder, if those who were elected were more generally and punctually present in the Assembly, and at its very opening, than those who felt little else than the ordinary motives to attend.

There were, however, some other circumstances relative to the election of members to the last Assembly, peculiarly favorable to the ensuring of the majority which was actually obtained. In some sections of the church, the flagrantly unconstitutional practice, heretofore, noticed, had become considerably extensive—the practice of sending forward to the Assembly men commissioned as ruling elders, who had never been either ordained or elected as elders. These, to a man, it is believed, were found in the major-

ity; their previous feelings, principles and views, having fully disposed them to place themselves on that side of the house, on every important question. What their number was is unknown, but it doubtless formed an item of some importance. Another considerable item was formed by the missionaries and agents of the Home Missionary Society. Having no stated charges to leave, their attendance on the Assembly was less inconvenient than would have been that of settled pastors; and their readiness to co-operate in putting down a rival Board—a chief object in view, as the declaration to which we have adverted demonstrates—could not be questioned. In Presbyteries, therefore, in which their known sentiments were approved, they were commissioned to the Assembly, in far greater numbers, it is believed, than on any former occasion; their attendance also was general and punctual, and they voted in mass with the majority.

The gentleman who became the Moderator of the Assembly, and the Corresponding Secretary and General Agent of the Home Missionary Society, there is good reason to believe, had the chief agency in marshalling the measures and the men, that gave character to the Assembly. The former individual had spent a part of the preceding autumn, and the whole of the winter, on a visit to the south; had travelled considerably, and had, if we are rightly informed, attended several judicatures of the church in that section of our country: and that he there used all his influence to insure the result which was witnessed when the Assembly convened, and that the Secretary and Agent of the Home Missionary Society did the same in the north and east, where his influence and operations were most extensive, none we suppose will deny or doubt. That the candidate for the Moderator's chair, to whom every vote was to be given, had also been agreed on, was, if there were no other evidence, so strongly indicated when the vote came to be taken, that we believe the fact was questioned by no one.

The preconcerted operations and arrangements which have now been noticed, were conducted with wonderful secrecy and address; for widely extensive as they necessarily were, those whom they were to effect unfavorably, did not, we know, even suspect their existence. They had, themselves, made some exertions to secure a return of such members to the Assembly as they believed would favor their cause; and they did not doubt that their opponents had done the same. But that such an extended, active, and systematic combination had been entered into against them, was as perfectly unknown, and unapprehended by them, till it began to develop itself in the choice of a Moderator, as if the thing had been in itself an impossibility. In military phrase, *they had been completely outgeneralled*, and were taken perfectly by surprise. Had the facts which became manifest during the sessions of the Assembly been generally known or suspected before the meeting, we are confident there would not have been so many absences of the Old School Presbyterians, as was notoriously the case. Some absences there doubtless were on both sides, but they are believed to have been threefold as numerous on the side of the Old School, *as on that of the New.*

We should feel ourselves inexcusable for devoting to the foregoing statement, so much space as it occupies, if it did not serve, and if indeed it were not necessary, to show what is *the present state of the Presbyterian church*: and if a better and more general knowledge of this state, were not, as we firmly believe, essential to its safety, perhaps to its existence. Well do we remember the time—and we have a melancholy pleasure in recollecting it—when there was no planning or electioneering for commissioners to the Assembly: when, in some Presbyteries going to the supreme judicatory of our church was a *privilege* or a *duty*—and regarded more as the latter than the former—which was taken in *rotation* by the members: when there was no preconcert whatever, on the subject: when all the inquiry was, who could go with the greatest convenience, or who were the ablest men that the Presbytery could send: when the coming together in the Assembly, was a universal meeting of brother with brother, and the social intercourse at such meetings was of the most free and delightful kind: when the theological views of the members, if not perfectly harmonious, were so little at variance as to produce no discord: when the constitution of the church both as to doctrine and government, was cordially approved, and made, in practice as well as in name, the standard by which every thing was fairly tried: and when, of course, the first manifestation of heresy, was nipped in the bud. But how totally different the state of our church now is, the foregoing exhibition demonstrates. And what, we ask, has produced this difference? Can it be denied that it has been altogether caused, by the coming in of men who hold doctrines widely at variance with those held by the founders of our church—by founders who certainly well understood the meaning and import of the constitution which they adopted—the coming in of men who, in addition to latitudinarianism in doctrine, are not real Presbyterians, but more than half Congregationalists, in their views and feelings, in relation to ecclesiastical order and church government? The denial cannot be made, with any show of truth or plausibility. And is it right? Is it reasonable? Ought it to be endured, that those who still hold the opinions, and wish to maintain the order and institutions of the founders and builders up of the Presbyterian church, should be put down by men whom their own lenity and indulgence have admitted into the bosom of this church? The questions carry their answers with them. And here—let it be well noted—is the source of all that scheming and electioneering which has been going on in our church for several years past, and which was never before so active and general, as in the year which immediately preceded the last meeting of the Assembly.

It will always happen that party spirit in one portion of the church will beget it in another. Indeed when parties exist, and are earnestly opposed to each other, the one that uses no means to obtain or preserve an ascendency, will almost inevitably be crushed, by the one that actively employs such means. The criminality of party spirit, therefore, rests principally with those who call it into action; who first give occasion for it; who first indulge it; and who render it necessary to self-preservation in the party they oppose;

We have admitted that in the year past the Old School Presbyterians made use of some exertions to secure a majority in the last General Assembly; but they certainly did not make use of half the efforts employed by their opponents; and some means to which their opponents resorted we hope they never will employ.—We hope they never will introduce into the Assembly a corps of men who have no constitutional right to be there—we hope their commissioners will never come with their minds made up to do certain things whether right or wrong—resolved to vote on debatable and questionable points in a certain way. before they have heard with candour, arguments calculated to produce a change of opinion. But *fas est ab hoste doceri*—We do wish the Old School Presbyterians may learn from their opposers, what those opposers have rendered necessary; that is, to be active throughout the year, in cherishing and extending the opinions which they wish to prevail; in preparing to send to the Assembly a delegation which will represent them fairly; and in taking measures that all their commissioners, both lay and clerical, not only give their attendance in the Assembly, but give it in season to vote for a Moderator.

We have now adverted to the unhappy, and ever to be deplored party spirit. which at present disturbs the Presbyterian church, and the radical causes of its origin and progress have been noticed.—But the *peculiar* ardour of excitement now prevalent, is principally attributable to a special cause, which ought to be more distinctly marked.—It is not the case of Mr. Barnes,—That case was indeed made an adjunct and auxiliary of the principal cause; but the cause itself, the baneful apple of discord which has been thrown into the midst of us, is the inflexible purpose and untiring effort of the Corresponding Secretary and General Agent of the American Home Missionary Society, to *amalgamate* the Board of Missions of the General Assembly with that society. It is readily admitted that that society has done much to supply with the word of life and the ordinances of the gospel, the destitute portions of our land: and it was among the first acts of the Assembly's Board of Missions, after its new organization, to invite it to a friendly correspondence and co operetion. Nothing less, however, than a formal connexion of the Board with the society, and associating it with some seven or eight religious bodies, most of them congregational, and without any formulary of faith or government, would satisfy the advocate of amalgamation. The palpable inexpediency, impropriety. and even unlawfulness, of the proposed connexion, has been distinctly and fully shown—but shown and urged in vain. In vain has it been said, and often repeated—"Pursue your own course, and suffer us to pursue ours. In this way more funds will be raised for missionary purposes, and more relief will be sent to the destitute. Your principles of association and organization we cannot adopt. But we will rejoice in all the good you do; and if you will consent to act fraternally, we will not interfere with you, nor hinder you, more than unavoidably happens in the case of all the numerous benevolent institutions of the day, which seek, as many of them do, their supplies and patronage from the same sources.—The missionary field is wide enough for us and for you, and if you

will be neighbourly, and leave us unmolested, there will be no such difference or interference as mutual friendly feelings cannot easily compose and satisfactorily arrange." Refusing to listen to these peaceful suggestions, strife has been kindled, and then its existence has been pleaded as a new and powerful reason for amalgamation—as if the pressing together of parties already alienated, would not increase, instead of allaying, their irritation and jealously. Discord thus promoted in the church at large has thence been transferred to the General Assembly. There, an equal voice with the friends of the Assembly's Board is possessed by the members of the American Home Missionary Society, in disposing of all the affairs of an institution which they regard as a rival; while they manage their own concerns without any objection or hindrance whatsoever, from those whom in the Assembly, they harass and seek to overrule. The palpable inequality and impropriety of such a state of things, requires no argument or explanation to expose it. Much longer it cannot, and ought not to continue. In what way it is to be remedied we know not; but in stating the immediate exciting causes of the lamentable divisions, controversies, and alienations which mark the present distressing state of the Presbyterian church, we should not do justice to the subject, if we did not set down as the most effective of all the plans, and measures, and demands of the American Home Missionary Society, and the interference of its members, both in the General Assembly and out of it, with the Board of Missions, formed and sustained by that judicatory, and directly responsible to it for all its transactions.

In our next number, the course pursued by the last Moderator of the General Assembly will come under consideration.

THE PRESENT STATE OF THE PRESBYTERIAN CHURCH.

No. 3.

The presiding individual of a large deliberative body—whether the individual be denominated president, speaker, chairman, or moderator—has always a difficult office to perform; and for this reason his official acts ought certainly to be viewed with some indulgence, and to receive, so far as they will fairly admit of it, a favorable construction. On this principle, as well as because small errors, left uncorrected, are a less evil than much delay and frequent interruption in business, appeals from the chair to the house are seldom sustained in deliberative assemblies, except where there is palpable evidence of error, or partiality.

In cases, moreover, in which parties, confessedly exist, and are in ardent conflict with each other, a presiding officer is always expected to favour, in some measure, the views of the party by whom he has been elected to office. It is understood that he has been chosen for this purpose, and there would be disappointment on all sides, if he showed it no regard. Still, there are certain limits to his prerogatives and partialities, which every

presiding officer is expected sacredly to regard—limits which, if he transgress, he is always considered as highly censurable; and within which, if he carefully confine himself, he is regarded by every candid member of the body, as having honourably discharged the duties of his station. There have been instances, if we mistake not, in the House of Representatives of the Congress of the United States, and at periods too when parties ran high, in which the Speaker, at the close of a session, has received a vote of thanks, nearly if not quite unanimous, for the fair, and able, and dignified manner. in which he has discharged his high official duties.

It is chiefly in the appointment of committees, that the occupant of the chair of a deliberative assembly is expected to favour his party. On all important committees, especially those in which party questions are to be discussed, a decided majority of the ascendent party is expected to appear; and we think such a majority ought to appear, without any murmur of the adverse party, under two provisos—namely, that the members forming the majority are those generally regarded as respectable, for temper as well as for talents; and that the minority are allowed a representation consisting of their best and ablest men, to the amount of a fourth, or a third part, of every such committee. It is in committees that all important business is prepared for the consideration and sanction of the house; and we believe it is understood that they ought commonly to be constituted in the manner we have indicated, that each committee may be, as it were, the house in miniature, and hence its report be likely to be adopted, without much change or amendment; and thus that a great abridgement of discussion, and a great saving of time may be effected—Both parties being satisfied that their opinions have been fully stated and urged in committee, and that every obtainable concession or modification has already been made, will, it is supposed, perceive that it would be useless to prolong debate, without any prospect of a more favorable result. That such are the principles on which committees are usually and properly appointed in deliberative assemblies, will not, we think, be denied. That their reports, even when made with ability, do not always prevent long and ardent discussions in the house, is to be attributed to the irrepressible love of *speechifying*, which some members possess, and the desire which they and others feel, to speak to the galleries rather than to the chair.

But however or wherever else. a speaker, or a moderator, may manifest his partiality, he certainly ought never to discover it, nor if possible to feel it, while he presided over the debates of the deliberating body. Then he ought to act and feel like a chief magistrate in a court of Justice—the debaters are the attorneys, he is the judge on the bench. He may, and often must, have his opinion on the subject discussed, but he ought never to manifest it in the moderator's seat. During a debate, he ought most cautiously and impartially to watch over the rights and privileges of the members severally, that each may be fairly and seasonably heard according to the established rules of order. He ought especially to consider himself as the protector of the rights of the

minority—for a minority have rights as sacred as those of the majority—and the weaker party are always in danger of being unduly overborne by the stronger, if they have not a protector in the common president of both.

We have made the preceding remarks, on the station and duties of the presiding officer of a deliberative assembly, that our readers might see our views and estimate of them, before we should speak of them as sustained and performed by the last Moderator of the General Assembly of the Presbyterian church. We wished it should be seen that in speaking of him, we were sensible that some allowance ought to made for the difficulties always to be encountered in the office which he held; and we particularly desired that when we should point out his errors, it might be clearly seen that they were strictly *official errors*, and that their magnitude might be judged of readily and justly

We now feel ourselves prepared and constrained, after making every just allowance, to say, that although we have had numerous opportunities, through a pretty long life, to witness the proceedings of deliberative bodies, both civil and ecclesiastical, and to observe attentively the manner in which presidents, speakers, chairmen and moderators, acted their parts, we never did witness any thing which, in our judgement, even approximated to the partiality and party feeling, glaringly manifested by the last Moderator of our General Assembly. We are aware that it may be said that this is with us merely a matter of opinion, and that we are a party equally with the moderator. But admitting that we are a party, we have still to say, that the opinion we have expressed is not that of ourselves only, but that also, we verily believe, of every individual who was not of the moderator's party—perhaps of some who were—and that we do by no means admit that an impression so extensively felt, is as likely to be the effect of mere prejudice, as that the moderator should have given just cause for complaint. We do not assert that all his acts and decisions were offensive or erroneous. Where party was out of the question, we think he generally acted correctly. But there was much of the business of the Assembly, and that too of the most important kind, in which party feeling was deeply involved; and whenever this was the case, the violation by him of official propriety was witnessed, we think, in every form in which it could appear. One was, in the appointment of committees. Of this we shall give two instances. The first was, the committee on the reference and complaint from the Presbytery of Philadelpha, in the case of Mr. Barnes. On this committee, (to the members of which in general, we make no exceptions) the Moderator placed one of the delegates from Connecticut, a resident, when at home, of the city of New Haven. We hesitate not to say that on the part of the moderator, this was an appointment in a high degree improper, if not absolutely unlawful; and that there was, to say the least, great indelicacy in an acceptance of the appointment and *consenting* to serve on the committee, by the delegate concerned. That delegate, by a recent arrangement, had lost all right to

a vote in the house; but whoever is acquainted with the usual course of business knows, that a vote in a committee, on an important and interesting concern, is of more ultimate influence than two votes in the house. Yet here, an individual gives his vote where it has the greater influence, when it is denied him where it has the less. The subjects, moreover, referred to this committee, involved several constitutional questions, as well of doctrine as of ecclesiastical order in the Presbyterian Church, and of vital importance in both cases. Was it proper that a professed Congregationalist should be appointed and consent to examine and decide on these?—especially when it was fully understood on all sides, that so far as the case of Mr. Barnes was in question, the strongest predilections, not to say predeterminations, in his favour, were cherished by this individual. We say deliberately, that being concerned in the report of this committee, we would have preferred that Mr. Barnes himself should have been a member of it, rather than the delegate from New Haven.*

The second appointment of a committee which we shall notice, and in which the partiality of the Moderator was apparent, was that to which was assigned the nomination of a new Board of Missions.—The hostility of the American Home Missionary Society to this Board, and the publicly avowed purpose of changing it, and of displacing its Corresponding Secretary and General Agent, was shown in our last number. Yet on this committee which was a large one, not an individual was placed, who was likely to act the part of a friend and advocate of the inculpated Board—the Board of the preceding year. Whether the committee on the case of Mr. Barnes had not proved sufficiently subservient to the wishes of the moderator and the majority of the house, or from whatever other motive the nomination was made, is unknown to us; but so it was, this most important committee was entirely composed of those who were disposed to report, and actually did report a nomination of a new board, most decidedly friendly to the American Home Missionary Society, and hostile to the existing Board of the General Assembly. A few, and but a few of the existing Board were not displaced—on the expectation we doubt not, that they would voluntarily resign, as we are confident they would have done, when they should see the complexion of the board entirely changed, and rendered subservient to the American Home Missionary Society. It was the report of this committee which led to those scenes of disorder and confusion which disgraced the Assembly, and grieved every friend to religion and the Presbyterian Church. The report was so flagrantly and intolerably at war with all e-

*The Editors of the Christian Spectator, published at New Haven, in the superabounding of their concern to enlighten the citizens of Philadelphia, and the members of the General Assembly, on the merits of the case of Mr. Barnes, had inserted in their work a review of that case, and published and forwarded the number, which contained this review, a whole month before the regular period for its appearance. We purpose, before long, *Deo juvante*, to review this review.

quity and propriety, that it produced criminations and recriminations, which issued in a complete diregard of the Moderator and of all order; and rendered a hasty recess, the only expedient left to bring the members into a temper that would admit of their proceeding in business.

But beside the particular acts which we have now specified, and some others of a like character which we altogether omit, the party feelings of the Moderator were visible in every case, (we believe without an exception) when a party question was under discussion. They were manifested by giving the precedence in speaking to those of his own party, when it equitably and fairly belonged to their opponents; by arresting a speaker who was pressing an argument which he saw to be adverse and perhaps fatal to his wishes—arresting the speaker on some suggestion or pretence of a point of order, and thus breaking the train and force of his reasoning; by throwing out to the speakers on his side of a question, hints and intimations, which they might employ with advantage to their cause; and by numerous other acts, sensibly felt, but scarcely capable of description, by which an advantage was given to his friends over their opponents.*

We shall not have justice done us, if it shall be supposed that in making the foregoing statement of the malversation in office of the last Moderator of the Assembly, we have, in any degree, been gratifying a private pique. Between us and the Moderator there has been, at no time, any personal altercation, nor, on our part, any special cause of alienation whatsoever; and in the last Assembly, he treated us as respectfully as he did any other member with whom we thought and acted. He was, we verily think, entirely *impartial*, in dealing out, his hard measures to us *all alike*, without frowning upon, or favouring one, more than another. No, truly, we have felt no gratification of any kind; nothing but the most sensible pain and mortification, in making the statement which we are now closing. Nor would we ever have made it, if the Moderator alone had been responsible for the devious course he pursued—objectionable and offensive in the extreme, as it certainly was. But he was, in our view, the fair representative of the majority of the Assembly, deliberately and by preconcert chosen, for the very purpose of doing what he did. A conviction that such was the fact, prevented many appeals, which the minority would otherwise have made from his decisions to the house; but from the house they knew they were to look for no relief. The statement, therefore, made in this number of our series, we consider as part of a true representation of *the present state of the Presbyterian Church*—

*The moderator once requested to be allowed to leave the chair, and speak to a subject under debate.—The request was opposed, and he withdrew it. The indulgence asked was one which had been conceded to some former moderators: and among the rest to the present writer, who was really disposed to rise and plead for its extension to the existing Moderator, but was restrained by the consideration, that it was more than an equitable allowance, that the Moderator should plead his cause out of the chair after *favouring* it so much before he left his seat.

a deplorable state, in which a moderator could be at first elected, and afterwards sustained, to do what we have shown was actualy done—a state, painful and mortifying, we repeat, for us to exhibit, but necessary to be known, that haply when known by the church at large, a change for the better may yet be effected.

From the Philadelphian.

REVIEW AND VINDICATION.

No. I.

"The present state of the Presbyterian Church. No. 1, Christian Advocate July, 1831."

Mr. Editor,

I have just read, as copied into your paper, the article whose title stands at the head of this communication. The second number of the series I had previously seen, in the *Christian Advocate* for August, which was forwarded to me by a friend in Philadelphia. There is little or nothing in this number, which, irrespective of certain connections with other things, could establish a claim to a special notice from myself; but when considered in relation to that which follows, and to discussions which we are led to expect hereafter, I feel myself impelled by an imperious sense of duty, as a minister of the Presbyterian church, and as a citizen of this Republic, to subject this whole matter to a candid review, and to vindicate from unjust imputations both myself and those brethren with whom I have been called providentially to act. This undertaking is truly painful to my feelings. Gladly would I devote the time and effort necessary for this business, to the more delightful work of winning souls to Christ, could I believe myself, in these circumstances, at liberty to follow my own inclinations. This course I have pursued under many personal and bitter attacks. But in the present case, there is something peculiar. The author of the assault, the weapon of war which has been selected, and the broad and sweeping denunciations which are here circulated through the country, ond even sent abroad to foreign countries, all conspire to fasten upon my mind the conviction, that *silence* would be *sin*. The attack is made, it would seem, by the Editor of the Advocate, a minister of the gospel, venerable for age, and one whose opinions were cited, by way of *authority*, in the last General Assembly, as "*the only surviving Father of the Presbyterian Church.*" I shall not here stop to enquire whether such appeals involve an infraction of the command of Christ recorded Matthew xxiii. 9. or whether christian meekness and humility are likely to be promoted in any minister by this course, or whether this mode of settling controversies is *Protestant* or *Catholic*, in its character! All these points might be fairly agitated at another time and place. Without subscribing to any particular sentiment in relation to these matters, I consider myself at liberty say, that the very *origin* of these numbers will insure to their *statements, so far* as they are incorrect, a broad sweep of mis-

chief, unless they are met by a prompt and candid reply. As to *the vehicle* selected for these productions, I would simply remark, that it is the *Christian Advocate*—a monthly Religious Journal. I know not what others may think of this matter, but I cannot divest my own mind of the impression, that in all this, there is a sacrifice of dignity—a coming down from that sublime and Christian elevation where a religious periodical ought to catch its inspiration—a sort of *editorial amalgamation* of earth with heaven—a voluntary relinquishment of personal identity which, let the judgment of the community be what it may, compels a man to appear somewhat less in his *own* estimation than he *once* did. If thoughts of this kind do not occur to American readers, I have studied the character of this community in vain. Different periodicals have their distinct and appropriate spheres which they ought never to desert. What would any literary man think of *The North American Review*, if half its columns were to be filled with the *small trash* of a common *party* Newspaper? Or what think you, my reader, would induce the venerable conductors of *The Christian Observer*, so far to compromit their dignity as to print and circulate such statements respecting their Episcopal brethren who differ from them, as has been issued by the Editor of the *Christian Advocate* in relation to his brethren of an opposite party, in the Presbyterian Church. Every man feels, that these are things not to be expected; they are things which cannot, in any known circumstances, ever occur. But should they take place, in an age when any thing that is *strange*, seems to be *possible*, many a tongue would exclaim, "How has the *gold* become *dim!*" As to the objects of this attack, they are the ministers and elders who constituted the majority of the last General Assembly—a majority of the constitutional representatives of more than 90 Presbyteries, selected for the express purpose of forming, for the present year, the highest judicatory of the Presbyterian Church in these United States. These are the men whom the Editor of the ADVOCATE has assailed in a style of summary and sweeping condemnation. But more of this when the allegations come to be specifically considered.

This writer considers the Presbyterian Church as in great danger, and *one* object of these numbers, is, to sound the alarm, that she may be saved from impending ruin. Hear his own words, "This church, it is our solemn conviction, has reached a most important, and in our view, a very fearful crisis—a crisis in which it is soon to be decided whether changes, affecting materially her doctrinal purity, her ecclesiastical order, and all her institutions and endowments, shall or shall not take place." Now all this, as a mere matter of opinion, is perfectly harmless. Some men are constitutionally given to panic, and an every day fact, in its character, isolated and nugatory—a mere conjecture—is sufficient to rivet on their minds a "*solemn conviction*," that a storm is brewing, and that "fearful" changes are at hand! It is no new thing under the sun, to hear the cry, that *the church is in danger*, when only a *sect* or *party* in the church, dread the loss of some portion of their usual power or consequence, or when only some local or temporary *Shibboleth* is about to be abolished. But what is the proof of this "most

important" and "very fearful crisis," mentioned by the *Advocate*? And here, again, let the Editor speak for himself. "*We* say then, that the members of the last Assembly appeared to us to be far more strongly and characteristically marked by a difference in theological views and attachments, than those of any other Assembly we have ever seen." This "difference in theological views and attachments," as stated by the Editor, has led him to the classification of the members into "The Old School, and the New School Presbyterians." The Old School are characterized in the following manner. "In the first class we include those who put the same construction on our Confession of Faith, Chatechisms, and Form of Government, that was put on those Formularies when the Constitution of our church was adopted, and for several years afterwards." We are further informed, that some who are "denominated *Old Hopkinsians*," "have chosen to rank themselves with this class; and their brotherhood has been cordially admitted, although a difference in some minor points of doctrine is distinctly recognized." "The whole of this class," we are informed, "profess to be firm and decided adherents to Presbyterian church government and order, without any such relaxations of the provisions of the constitution as will assimilate it to, or mingle it with, the peculiarities of Congregationalism. In like manner they insist on managing their educational and missionary concerns without any amalgamation of them with voluntary associations, or with any other bodies whatsoever."

Before I copy the outlines of "the Old School Presbyterians," as drawn by the Advocate, permit me to make a few explanatory remarks on delineations transcribed above. It would seem from the Editor's own statements, that the Old School is formed on *ecclesiastical*, rather than *doctrinal* arrangement. The venerable Editor need cherish no distressing apprehensions respecting "*the doctrinal purity*" of the church when he is disposed to consider the theological distinction between himself and the "*Old Hopkinsians*," merely as "*difference in some minor points of doctrine.*" This I consider a most happy discovery, and one that ought to make for peace in the Presbyterian Church. I would most respectfully ask how long it is since the Editor of the Advocate has learned, that *he* and the *brother* he nominated for the Moderator's chair, at the last Assembly, differ only "*in some minor points of doctrine?*" In relation to this matter, I wish the reader deliberately to weigh the following remarks. Only a few years ago, both *the Editor* and *his candidate* supposed, that their theological systems were considerably at variance, and the same impression was deeply and extensively made upon the Presbyterian Church. Neither of these theologians has, to my knowledge, changed his doctrinal views. Indeed at the very moment, that the "*surviving Father* of the Presbyterian Church," "*cordially admitted*" the *Hopkinsian* from New York to the rights of "*brotherhood*" in the Old School—and admitted him too on the ground that they differed only "*in some minor points of doctrine*," they were directly in opposition to each other on the principal *doctrinal question* which agitated the last General Assembly. It is well known that the Editor had *judicially* expressed his opinion in

relation to a considerable catalogue of sentiments, contained in Mr Barnes' Sermon as heresies which endangered *the purity of the Church*; and yet this *candidate* who was so "*cordially admitted*" to "*brotherhood*" said, in the presence of the Moderator and several other members of the Assembly, after that discourse was read, "*I will sink or swim with that* SERMON." No member of the majority went further than this. Mr. Barnes himself, even in vindication of his own sermon was not farther removed from the Editor of the Advocate, than was this brother who after all differed from him only "*in some minor points.*" Indeed, this respected brother from New York cannot himself have forgotten, that in a conversation with me in relation to the case of Mr. Barnes before the Assembly was organized, he made a remark to this effect—"In *theology* we are together; we differ as to *ecclesiastical order.*" If the Editor of the Advocate is consistent with himself, he need not forebode "changes" in the Presbyterian Church, "*affecting materially her doctrinal purity*"—when almost any member of the *majority*, in the last Assembly, might be "cordially admitted" to "brotherhood," in the Old School, on the same principle that others have been—that is, that they differ only "in some *minor points* of doctrine" —provided they would "profess to be firm and decided adherents to Presbyterian Church Government and order,"—and "insist on managing their educational and missionary concerns without any amalgamation of them with voluntary associations or with any other bodies whatsoever." This is the grand point after all. It is true that there was considerable excitement in the last Assembly, in relation to *doctrine*, but the whole matter is susceptible of an easy solution. The Christian Advocate says, "that the members of the last Assembly appeared to us to be far more strongly and characteristically marked by a difference in theological views and attachments than those of any other Assembly we have ever seen." And was there not a *cause* for this appearance in the Assembly? The same shades and modifications of doctrinal views, have been held by the members of that body for many years past, and when any question came up adapted to call forth peculiar views, these shades and modifications have been disclosed. But let it be remembered, that we never had a case like that of Mr. Barnes, till the present year. And the venerable Editor may thank himself if "*the difference in theological views and attachments*" were *more strongly and characteristically marked*," than he could wish! Could man be so infatuated as to suppose, that a minister holding the sentiments expressed by Mr. Barnes, could be *deposed* or *censured* as a *heretic*, without creating some excitement in the Presbyterian Church? The same effect essentially would have been witnessed, under similar circumstances, in any Assembly at least for twenty years past. But here let it be remarked, that this very case, though it called forth the expression of doctrinal views, did not produce any uniform or settled arrangement of parties. Some were in favour of Mr. Barnes, because they are essentially with him, in sentiment—others because they have always known, that similar sentiments were held *and* tolerated in the Presbyterian Church: and *those persons* who *thus* sustained Mr. Barnes, were some of them not only pupils, but

teachers, in the Old School, as well as the New. Some of these, no doubt, put the same *construction* on our Confession of Faith, Catechisms, and form of Government" as the Editor of the Advocate does; and others have been cordially admitted to the "brotherhood" of the Old School, because they differ from the school in general only "in some *minor points*"

From this discussion, it would seem that the *majority* and *minority* in this last Assembly, were not formed on the principle of *doctrinal distinction*, but on the principle of *ecclesiastical order*. The terms Old School and New School, more properly mark the difference in theological sentiment, and are employed somewhat incorrectly and loosely, by this writer, where the terms *minority* and *majority*, or *High Church* and *Low Church* parties, would have been more simple and appropriate, and much less liable to mislead the reader. A correct and analytical classification of the members of the last General Assembly, as it strikes me, would be the following. The majority were the Low Church Presbyterians. They are friendly to those voluntary associations which are the glory of our age and nation: such as the Board of Commissioners for Foreign Missions, the American Education Society, and the American Home Missionary Society. They love these societies because their constitutions breathe a liberal spirit, and because their beneficent course has secured the confidence of the public. They have learned that it is good to mingle their prayers and contributions and efforts with Christians of other denominations, because in so doing they have found the narrow spirit of *Sectarianism* to give place to a spirit more enlarged and liberal—more philanthropic and diffusive. These associations are suited to the genius of our age and nation. They have the power of sealing up the mouth of slander, and of putting to silence the cry of "*Church and State.*" There is no doubt, in my mind, and I believe this sentiment is very current among the Low Church Presbyterians, that the less the Church has to do with money matters and ecclesiastical parade, in her efforts to do good, the better. These things savour too much of the religious establishments af other countries, to meet the approbation of this people. Political men will be jealous of the *treasures* and the *plans* of that church or denomination whose every step, in the march of beneficence, is taken under a banner consecrated to *Sectarianism*. In *theology*, the Low Church Presbyterians, embrace different shades of doctrine. Some belong to the Old School and some to the New; but a large proportion of them, are moderate or liberal Calvinists. They receive and adopt the Confession of Faith in the *very words* of that Confession itself, "as containing *the system* of doctrine taught in the Holy Scriptures."

The *minority* in the last Assembly, were *the High Church Presbyterians*. In theological sentiments, or their religious creed, a large proportion of them are Old School Calvinists, though numbers belong to the New School. Some, according to the Editor, are "*Old Hopkinsians*" and others hold the same doctrinal views which are most current among the Low Church party. Indeed it would be no difficult matter to form a *class*, or even *classes*, founded on the principle of doctrinal agreement, by se-

lecting an equal number from the High Church and the Low Church Presbyterians, or from the *minority* and the *majority* of of the last Assembly, whose religious sentiments would *more intirely correspond* in this new arrangement, than they do in the respective ranks in which they are now embodied. This fact is so manifest that it stands beyond the possibility of an intelligent and honest denial. The rallying principle of these brethren, is *ecclesiastical order*. They have enlisted under a banner that is *exclusive* and *sectarian*. Their Education Society and their missions must all be of this character. Great stress is laid on a particular type or fashion of doing good. While many, no doubt, associate a certain set of doctrinal opinions with these ecclesiastical movements, there is not a shadow of a doubt on my mind, that any member of the last Assembly, who acted with the majority, would be treated just as others have been, that is "cordially admitted" to "brotherhood" if he should signify a willingness to put on the ecclesiastical harness. And this I believe, because no man has yet been rejected for the obliquities of his creed, who has come to this point—no, not even "*an Old School Hopkinsian*"—while it is a fact never to be forgotten, that this class of theologians were once deemed the *doctrinal antipodes* of the Old School Calvinists? From this arrangement of parties I can see no cause of alarm in relation to the "*doctrinal purity*" of the church.

My remarks on the delineations of the New School, as given, by the Advocate, must be reserved for the next number.

Most respectfully,

NATHAN S. S. BEMAN.

Troy, Sept. 1831.

REVIEW AND VINDICATION.

No. II.

"The present state of the Presbyterian Church. No. 1. Christian Advocate, July, 1831,

Mr. Editor,

My present communication will be devoted principally to the description, given by the Christian Advocate, of the *New School*, or more properly speaking, of the *Low Church Presbyterians*. "The second class," we are informed, ("*second*" in this arrangement, for they were *first* in point of numbers) "consists of those who, generally at least, profess to receive and adopt the standards of the Presbyterian Church as sincerely as those of the first class." The "rumour" which the Editor tells us he has "heard," but does "not credit," I shall not transcribe. "But what admits of no doubt," continues the Advocate, "is that some—yet we think not all, nor even a majority—who belong to that class, separate that part of the doctrinal portion of our standards which is entitled *The Confession of Faith*, from that part which consists of the *Larger and Shorter* Catechisms, and consider their ordina-

tion engagements as relating solely to the former, and not at all to the latter. The whole of this class, however, as far as we know, maintain that the doctrinal standards of our church ought to receive a far greater latitude of construction, than that which is contended for by those of the first class. They say it "was the SYSTEM of doctrine taught in the holy scriptures," which in their ordination engagements, they professed to believe was contained in the Confession of Faith of our church; and that it was in this view only that they received and adopted it; and some of them think and say explicitly, that the reception and adoption of a formulary, as containing a *system* of truth, neither implies that it embraces *all* important truths, nor that it may not contain *some* important error." We are farther informed, that "the most of those included in this class, perhaps the whole, seem to us to think, that ministers of the Gospel who adopt the whole system of Dr. Hopkins, or the whole system of Dr. Emmons, or the whole system of Dr. Murdock, or the whole system of Dr. Taylor and Mr. Fitch of New Haven, and who preach and print the same, ought not to be subjected to any discipline of the Presbyterian Church, for so doing."

This is the most suitable place for a few remarks on these quotations from the Advocate, before I cite the attention of the reader to that part of the Editor's description which relates to "Church government and order:" As to the charge, that "some"—"not all"—"nor even a majority"—(this is certainly taking a very liberal range)—of the low Church, "consider their ordination engagements as relating solely to *The Confession of Faith*" as distinguished from "The *Larger and Shorter Catechisms.*" I reply, that this question seems not to have been much agitated, at least among those brethren with whom I have associated. It was entirely new to many when presented, by way of reference, by the presbytery of Philadelphia, to the last General Assembly. It would be unjust to tax the Low Church Presbyterians, either as a body or in part, with *rejecting* the Catechisms. I do not hesitate to say, that in my opinion, they contain the same *scheme* of doctrine contained in the Confession of Faith; and I consider them as I do *this Confession* "containing the SYSTEM of doctrine taught in the Holy Scriptures." But with this frank and full expression of my own views, I can readily see, that the question may be very honestly propounded whether the *Larger and Shorter Catechisms* are included in the ordination vows? In the language of the Advocate, it is an inquiry respecting a minister's "*ordination* EGAGEMENTS;" that is, "*engagements*" entered into or assumed, at his "*ordination.*" "ENGAGEMENT," says Dr. Webster "is *obligation* by agreement or contract. Men are often more ready to make *engagements* than to fulfil them." This is directly in point. Now let us look at this matter somewhat minutely. Here is a volume, comprising several hundred pages, entitled "THE CONSTITUTION OF THE PRESBYTERIAN CHURCH." This volume consists of several distinct parts—"*The Confession of faith*"—"*The Catechisms*"—"*The Form of Government*"—"*The Discipline*"—and "*The Directory for Worship.*" In the answer to one question the

minister, receives and adopts the "*Confession of faith;*" in answer to *another*, he approves of "*The Government* and *Discipline* of the Presbyterian Church." Now, let the inquiry be fairly met, why is a minister, at his ordination, expressly required to receive the Confession of Faith, the Government, and the Discipline, while nothing is said respecting the Catechisms and the Directory for Worship? As to *the Directory*, it may be answered, that except so far as it contains doctrines that are elsewhere enforced and received it is a mere outline of *the manner* in which certain services are to be performed, and is to be considered in the nature or relation of advice; hence no question in reference to this position, was demanded by the circumstances of the case. But why are the *Catechisms* not embraced in the questions, if they were intended to be included in the "*ordination engagements?*" As it respects *The Confession of Faith, the Government, and the Discipline*, there is an express *ordination engagement*—there is "obligation by agreement or contract." But can the same be said in relation to the Catechisms? If so, in what words, is this *agreement* or *contract* expressed! It does appear to me, that, if the *intention* was to include the Catechisms, equally with the other portions expressly named, then here was *an amazing oversight* in the framers of the Constitution, that the Catechisms were passed by in profound and mysterious silence. To what conclusion shall we be conducted, if we apply the same reasoning to this subject which the Editor employed in attempting to prove that *Committee-men* were not entitled to a seat in the General Assembly? By certain stipulations, which I shall have occasion to consider more critically hereafter, a *Committee-man* may have "*the same right to sit and act in the Presbytery, as a ruling elder.*" Here the *Presbytery* is expressly named, and nothing is said of the *Synod or Assembly;* and by an authorized principle of legal interpretation, it was contended by the Editor and others, that we ought to consider this Committee-man as *excluded* from the last mentioned Bodies. In what predicament will this rule of legal construction, place the Catechisms? In his "*ordination* ENGAGEMENTS," the minister expressly adopts *The Confession of Faith;* and then expressly approves of the *Government* and *Discipline*. And as to the Larger and Shorter Catechisms, he makes "no *engagement*," for he says *nothing!* In all these stipulations, they are left to slumber in a dead silence. The Editor's legal rule instead of *embracing*, would *exclude* them. How these Catechisms come to be placed in this situation, I know not; and it is a subject on which I have no zeal. But in order to guard against the possibility of misapprehension, I again say, that I am willing to estimate, and do estimate the Larger and Shorther Catechisms just as I do the Confession of Faith, "as containing the *system* of doctrine taught in the Holy Scriptures." Indeed, I have long admired the happy manner in which many of the precious and sublime truths of revelation, are presented and illustrated in these summaries. But my views of the intrinsic character and merits of the Catechisms, is a matter widely different from the question whether the reception and adoption of *these Catechisms* constituted a part of my oath of office, or of my "ordination engagements."

And this question, I am perfectly willing each one should determine for himself.

The New School, or Low Church Presbyterians *do* say, as the Advocate charges them, that "it was the SYSTEM *of doctrine taught in the Holy Scriptures*, which, in their ordination engagements, they profess to believe was contained in the Confession of Faith of our church;" and they say this, because it corresponds with matter of fact; the Constitution of the Church requires them to profess their belief in *these very words*. The writer adds, that "some of them think and say explicitly, that the reception and adoption of a formulary, as containing a *system* of truth, neither implies that it embraces *all* important truth, nor that it may not contain *some* important error." This, if I understand it, is all true. Who would be willing at his ordination, publicly and solemnly to say, "*I believe that the Confession of Faith contains* ALL *the important truth God has revealed in the Bible?*" For one, I should not dare to do it. To say this, would, in my apprehension, imply many things which are incorrect. It would be ascribing more to the framers of this Confession, than I am willing to ascribe to any set of men that ever lived. It would be virtually saying, that they have discovered, digested and collected "ALL *the important truth*" of the Bible. I believe the men who framed our formularies of doctrine, were great and good divines; but they certainly never made this attainment. To say this, would imply, that since we have got another Book which contains "ALL *the important truth*" of revelation, in a more condensed form, the Bible may be dispensed with. To be sure the Bible may contain *some* "truth" that is not in the Confession of Faith, but it is not "*important truth;*" and as none of us have any time to devote to the investigation of truth to which we cannot honestly attach some *practical importance*, the study of the Bible would be a dead loss, provided we understand *this other Book* which contains "ALL *the important truth*" God has ever revealed to man. To say this, would be a reflection on the wisdom of God, for it would be to affirm, that God had, at a vast expense of gifts and graces, of blood and treasure revealed to the world and maintained from generation to generation, much "*truth*" that is *not* "*important;*" and that it was reserved for a few wise and good men, who were not inspired, to distinguish infallibly between what is *important*, and what is *not* "*important*" in the "*truth*" of the Bible, and to give "ALL *the important truth*" to the world in less than a tenth part of the compass in which it is comprised by the "holy men of God" who "spake as they were moved by the Holy Ghost." If I understand the import of language, these things are fairly implied in receiving the Confession of Faith as embracing "ALL *important truth;*" and, I trust, no Low Church Presbyterian ever did, or ever will, receive any human formulary with this interpretation; and if the Editor does not find many of his High Church brethren who think his expression, "ALL *important truth*," in reference to the Confession of Faith, "ought to receive a far greater latitude of construction," than the simple and obvious one, I am greatly erratic in my conjectures.

Much the same might be said in relation to the charge, that the

New School will think the Confession of Faith may "*contain* SOME *important error.*" But not to dwell on this point, I would barely ask—If it is not supposed, that *some error* may exist in the Confession of Faith, so "*important*" as to require amendment, why have we a provision pointing out the method in which the Confession may be altered? If it was not conceded by the General Assembly, that there *might* be an "*error*" in the 24th Chapter and 4th section of that Confession, why did they, a few years since, by a public vote, consult the Presbyteries to ascertain whether the article should be altered; and if it was not deemed "*important,*"—why so much trouble respecting it? Those who know the history of this matter, will not say, that this movement was an attempt of the New School at innovation! The fact is, if the Confession of Faith, contains *every important truth,* and is without *any important error,* which seems to be the Editor's opinion, because it is just the opposite of what he censures in others, then the Book ought to be closed and sealed, like the volume of inspiration; and "*the plagues*" of ecclesiastical censure ought to be written against that person who should dare to move his hand or tongue in the unnecessary or injurious work of addition or subtraction.

The Editor seems to think that ministers "who adopt the whole system of Dr. Hopkins, or the whole system of Dr. Emmons, &c. &c." would not be subjected to any discipline, by the New School Presbyterians, for preaching or printing the same. I can assure this venerable writer, that the members of this School are the last men in the world, to adopt "THE WHOLE *system*" of any human teacher! The Low Church never profess to believe the *whole system* of any persons but of Moses and the Prophets—of Jesus Christ and his Apostles. And more than this;———if any of the members of the last Assembly, "adopt the *whole* system of Dr. Hopkins, or the *whole* system of Dr. Emmons," the Editor must look for them nearer home. They are "*the Old Hopkinsans*" who were so "cordially admitted" into his rank, while they had no connection with ours. Surely the Advocate does not intend in the language he has here employed, to intimate that we are remiss in duty because we have not instituted process against these men! Knowing what *I do,* on the subject of former *supposed* difference, in theological views, between the Editor and some of these "*Old Hopkinsians,*" a difference which he considered a kind of "*toto cœlo*" removal from each other.—I have sometimes thought that a most interesting case might be brought into the General Assembly. Let one of these men be prosecuted for heresy, by the New School, and on the final trial, on an appeal, let the Editor have a full opportunity to prove that the *Old Hopkinsians* come so near putting "the same construction on our Confession of Faith, Catechisms, and Form of Government" which he himself does, that there is only "*a difference in some minor points.*" Such a trial, and such a speech would certainly produce this one good effect—we should not have, for half a century, another trial for *heresy* like that of Mr. Barnes; I mean, an attempt to condemn and censure, where brethren are pursuing the some grand objects, and stand essentially on the same doctrinal basis.

"In regard to Church Government and order," the Advocate says,

"a large majority appear desirous to relax those principles (the Presbyterian principles of ecclesiastical order) to a considerable extent; so that the relaxation, taken in connection with certain stipulations, which many years since were entered into between the General Assembly of our church and the congregational churches of New England, would give to congregations, nominally perhaps Presbyterian, but really Congregational, a representative in the Supreme Judicatory of our church, as well as in Presbyteries and Synods. Hence men who have never been ordained or elected as ruling elders, who, in the churches to which they belong, have never held any other office than that of *Committee-men*, and in some instances not even that, but have been merely church members, have actually come up to the General Assembly commissioned as ruling elders, and as such have taken their seats, and exercised the same right of speaking and voting as is enjoyed by those who have actually been ordained as ruling Elders; and this, a large proportion of this second class, approve of as right and proper. They accordingly voted against an act of the last Assembly—which, however, was carried by a considerable majority—the object of which is, to prevent Committee-men and mere church members, from hereafter having any claim to seats in the General Assembly."

The first impression upon the mind of one unacquainted with the circumstances, as they really are, from reading these statements, would probably be this:—That the New School, or Low Church Presbyterians have some new scheme by which they are "*desirous to relax*" the principles of ecclesiastical order, in such a manner as "*would give*" them some additional strength in the General Assembly. But the facts of the case are quite otherwise. The plan by which *Committee-men* are expressly admitted to seats in the Presbyteries, and by which they have long been admitted, by a liberal construction, to seats in the Assembly, was adopted about 20 years ago; and this plan was proposed by the Presbyterians, and not by the Congregationalists—and not as some might infer from the above extracts, by the *New School*, but by *the Fathers*, only *one of whom*, we have been most emphatically told, *survives to guard the purity of the church*. What then is the whole front of our offending, in this matter? I answer, it is merely this; the Low Church Presbyterians have been "*desirous*" to fulfil the stipulations of this treaty of "union" with our Congregational brethren, proposed and ratified by the Fathers of the Presbyterian Church, in 1801, till it is abrogated or amended, just as it was established—by mutual consent! They contend, that, if the constructive admission of these Committee men to the Assembly, as has been done for many years past, is subversive of "ecclesiastical order," then the *express* admission of the same men to the Presbyteries, is of the same character and tendency, and the whole matter ought to be made the subject of mutual consultation and adjustment. It was on this ground, that many voted against the act of the last Assembly, respecting Committee-men, mentioned by the Advocate. They deemed it a matter both of *courtesy* and *conscience*, that, where the feelings and interests of two parties might be affected,—any change, either in stipulations or construction, should be the result of conventional agreement. Let

the Protest entered, in this case, speak for itself. The Editor of the Advocate has made *two assertions* in relation to this matter, which have excited in my mind, much more than astonishment. The first assertion is, that "*a large proportion of this second class*," meaning the *majority* of the last Assembly—"*approve of*" admitting men who are "*merely church members*" to seats in the General Assembly, "*as right and proper.*" If any one doubts whether this assertion is made by the Editor, then let such a person read once more what is said of "Committee-men" and mere "church members" in the quotations given above, and these doubts will be dissipated. If it should be said, that what is here affirmed of the "*second class*" was not intended to apply exclusively to the majority in the last Assembly, I answer, he has thus restricted its application. Now, I have only to say, in simple honesty, that this assertion is not correct. I use a mild term, because I am speaking of an aged minister of the gospel; and I am disposed to attribute the *incorrectness* of this declaration to a failure of *memory*. But that "*a large proportion*" of the New School, in the last Assembly, "expressed" in any shape or manner, their approbation of admitting men who are "*merely church members,*" as constituent members of that Body, I have yet to learn! Let the Editor name *one* man who uttered such a sentiment, and I consent that this solitary instance shall stand as an apology for this sweeping declaration. The second assertion is in these words—"They," that is, *this second class*, "accordingly voted against an act of the last Assembly—which, however, was carried by a considerable majority—the object of which is, to prevent Committee-men and *mere church members* from hereafter having any claim to seats in the General Assembly." The fact here stated, is to be considered as proof of the former position. As the Committee-men have been disposed of, I would fix the attention of the reader on "*mere church members.*" We are to understand, that the New School approve of admitting "*mere church members*" to seats in the Assembly, because they voted against a resolution, one "*object*" of which was to exclude them hereafter from that Body. Now, this *second* assertion has less apology than the former; for if the Editor's memory had failed him, in this matter, he might easily have refreshed it, by turning to the record; and he would there have learned, that the Resolution had no reference to "*mere church members*" any more than to the Roman Pontiff. It is restricted to Committee-men, and the votes of many of the Low Church were given against it, for reasons already assigned, and which are presented in detail in their protest.*

*The Resolution is in these words: "Resolved, in the opinion of the General Assembly, that the appointment by some Presbyteries, as has occurred in a few cases, of members of standing Committees to be members of the General Assembly, is inexpedient, and of questionable constitutionality, and therefore ought not in future to be made."

Will the Editor of the Advocate show how voting against this resolution, is an expression of any opinion respecting the future "*claim*" of "*mere church members*" to "*seats in the General Assembly?*" Or how this vote has any possible connection with the charge that "*a large proportion*" of the New School "*approve*" of their admission? Or what great convulsion can be apprehended from the fact, that "*some* Presbyteries" have [illegible] "[illegible]" [illegible] "members of standing Committees" to this judicatory?

The Editor tells us, that "it has been truly *painful*" to him "to give the foregoing exhibition," but that it appeared "essential in order to let the people and churches of our denomination"—"see clearly their real situation." But after all, what is the true source of this *loud alarm*, so industriously circulated by the Advocate? What is this "*fearful crisis*" which appears so deeply to agitate his own mind, and in view of which he has adopted a course whose legitimate effect will be to agitate, perhaps ultimately to deep convulsion, the minds of more than 1500 Presbyterian ministers, and more than 2200 Presbyterian Churches, in this land? What is the *cause*, adequate to justify this mighty commotion? After the laboured delineations contained in this *first number*, what appalling facts has he established—what new sources of apprehension, has he disclosed? Was there "*a difference in theological views and attachments*" manifested in the last Assembly? It has been so for many years, and we have all seen it, and it has been publicly known from one end of the land to the other; and yet the Presbyterian church has, during this very period, enjoyed unexampled prosperity. Was this "*difference*" of views "*more strongly marked*," than usual? Not as much so, as many good and wise men apprehended, in anticipation of the case of Mr. Barnes. Not any more than would have been exhibited, if the case had been reversed, and Mr. Barnes had undertaken to prove that Dr. Green is a *heretic*. The Assembly, in that event, would have instructed our *young brother Barnes* in the same lesson which they have inculcated upon the last *of the Fathers*, that the mild spirit of tolerance is triumphant in the Presbyterian church; and that those concerned in the prosecution, "*ought to suspend all further proceedings in the case.*" Was ONE *committee man* permitted to take a seat in the last Assembly? This is nothing new. Many have occupied the same place, on the "*Plan of Union*," which is twenty years old, and not one strong pillar of the Presbyterian church has been swept away by their admission! What, then, is the *cause*—the mysterious cause—of all this cry that fills the public ear! "The CHRISTIAN ADVOCATE" shall reveal the secret. "*It need not be told that those whom we have ranked in the second class of the constituent members of the Assembly*, WERE A DECIDED MAJORITY OF THAT BODY. THEY CHOSE A MODERATOR *suited to their plans and intentions; and it was in their power to dispose of every measure that came before the judicature, just as they pleased.*" Here are two killing facts—"*a decided majority*" of the Assembly were in opposition to Dr. Green, and "*chose a moderator*," when the Doctor had nominated another man. These facts furnish the grand solution of *the cause*. If the *object* of this public alarm is demanded, Dr. Green himself shall answer the question. "*We* speak what we firmly believe, when we say, that unless, in the passing year, there is a general waking up of the Old School Presbyterians to a sense of their danger and their duty, *their influence in the General Assembly will forever afterward be subordinate and under control.*" This text is plain enough without a comment. The imminent "*danger*" that now threatens the Church is, that the "*Old School Presbyterians*" are likely to lose "*their influence in the General Assembly*," and their *pressing duty* is to exert themselves, this year, to regain this

"*influence.*" or it will be gone beyond recovery! After accompanying the Editor in his pathetic description of evils that now exist, and dangers that portend and threaten, the mind feels a kind of involuntary relief, as it lights on this conclusion, and the reader is ready to exclaim, "*I am glad it is no worse!*"

Most respectfully,

NATHAN S. S. BEMAN.

Troy Sept. 1831.

REVIEW AND VINDICATION.

No. III.

"The present state of the Presbyterian Church. No. 1. Christian Advocate, July, 1831."

Mr. Editor,

My present remarks will be founded on the following paragraph commencing on the 418th page of the *Christian Advocate.*

"The gentleman who became the Moderator of the Assembly, and the Corresponding Secretary and General Agent of the Home Missionary Society, there is good reason to believe, had the chief agency in marshalling the measures and the men that gave character to the Assembly. The former individual had spent a part of the preceding autumn, and the whole of the winter on a visit to the South; had travelled considerably, and had, if we are rightly informed, attended several judicatures of the church in that section of our country; and that he there used all his influence to insure the result which was witnessed when the Assembly convened, and that the Secretary and Agent of the Home Missionary Society did the same in the North and East, where his influence and operations were most extensive, none we suppose will deny or doubt."

I have chosen to notice the extract given above, somewhat in anticipation of its natural location, for several reasons, which have appeared to me of considerable weight. The following are among the most important. As there is a personal attack here made upon myself, it is no more than just that the churches and the public should, as early as possible, be possessed of the facts in the case, that they may form a correct and enlightened opinion in relation to the matters which are charged against me by the Advocate It seems to me equally desirable that the Secretary of the Home Missionary Society, who is here associated with me in the charges, should have at least, a fair opening, to come out, and either plead guilty to the charges, or meet them with a frank and honest denial. A third reason—and "though last not least," is this; the Editor is making in these numbers in the Advocate, considerable figure as an *ecclesiastical historian;* and I wish to furnish the Christian reader, at the very threshold of inquiry, a FAIR SPECIMEN of his *accuracy*, in collecting and presenting facts. In one word, I wish that the ministers of Jesus *Christ*, and the children of his grace, may look at this matter, and *decide* for themselves, and say, whether the Editor of the

Advocate can apply to himself the words of another historian, "This is the disciple which testifieth of these things; and wrote these things; and WE know that his testimony is true."

That part of this most extraordinary production, which relates to the Secretary of the Home Missionary Society, I shall pass in silence, while I feel in duty bound to bestow a candid attention on that part which relates to *myself*. One passing remark only on this "*chief agency*" here ascribed to the Secretary and "the *gentleman* who became the Moderator of the Assembly." This could not have been a *joint* "agency," for Mr. Peters and myself never had an *interview*, or exchanged a *letter*, on any subject whatever in relation to the last General Assembly. I had no knowledge nor even *conjecture*, that he would be a member of that body, and, it is probable, the same was true of himself in relation to me, till we met in Philadelphia, the very day the Assembly was organized. Whatever "*marshalling*," then, either of us may have done, must have been executed independently of the other. So far as *we* are concerned, there was no "*preconcerted plan and effort.*"

In support of "*the chief agency*" ascribed to me, three points appear to be relied upon by the Christian Advocate: my "*visit to the South*"—my attendance on "*several judicatures of the church*"—and my "*influence to insure the result which was witnessed when the Assembly convened.*"

The remarks of the *Advocate* in relation to my "visit to the South," I consider, to say the least of them, very unbrotherly in their character. My *only* object, in this tour, was the restoration of *my health*. Did not *impartiality* in the historian, to say nothing of the claims of ministerial brotherhood, require this writer to mention the state of my health, in this narrative of my southern tour which he has given to the world? Or was he not apprized of the fact? To the plea of *ignorance*, I reply, that information might easily have been acquired; and this writer was in duty bound to seek such information before he spread these statements upon the pages of a religious journal. This would have been candid and christian. This he ought to have done, had he been writing of an *infidel* or a *pagan*: and nothing short of this, ought to have satisfied his conscience in relation to a brother minister, in the same church. In these sentiments, I am confident this community will sustain me. Let it not be said, that the fact here stated is true—that I did make a "*visit to the South*"—and that the *omision* complained of, is of little or no consequence. This is a material point. Without the mention of my *ill health*, an essential trait of correct testimony, is wanting. It is the *truth*, but not the *whole* truth. As the matter now stands—as my southern tour is connected, by this writer, with "*marshalling the measures and the men*" for certain purposes; and as he undertakes to tell what I did during that tour to accomplish these purposes; who does not see, that the impression will be made on many minds, that I prosecuted this journey with a view to the schemes and movements charged upon *me by this* writer? I do not say that this was his object,

but it is morally certain that this will be the *effect*. The laws which govern the human intellect will almost necessarily conduct to this conclusion. But the whole aspect of this affair is changed, when the christian public are simply told, that I was so prostrated by disease that I had not been able to supply my own pulpit for more than *eight months* before I left home; and that I was urged by my physician, my family, and my congregation to spend the winter in the Southern States. Surely there is *no treason*, either against the Presbyterian Church, or the government of the country, for a sick clergyman to avail himself of such a refuge: and yet, it will appear in the sequel, that in taking this step, I have been more than *suspected* of NOTH.

But the point already considered, is a mere *insinuation*, subtilly conducting the reader to an inference, incorrect and injurious; those which remain to be noticed, are directly at variance with facts. Instead of attending "*several judicatures* of the church," I was present at *one*, and *only one*, during the whole of my Southern tour, and that was the Synod of Virginia. Indeed, I knew nothing of the time or place of that meeting, till informed by the Presbyterian clergyman of Frederick Town, Maryland, that they would commence their sessions at Winchester, directly on my route, on the Thursday of the same week. On Monday night I staid in Charlestown, Va. where the Winchester Presbytery were in session; and so little was my mind bent on attending the "*judicatures* of the church," that I passed on, in the morning, without being apprized of the fact. If I had been sent out by my brethren to *marshall* "*the measures and the men*," they must have confided this embassy to a *stupid* messenger; and if I was *self*-commissioned, in this business, I must have greatly misapprehended my own talents.

In Winchester, I called on my venerable friend, the Rev. Dr. Hill, but with no *settled* purpose to remain during the sessions of Synod. To him and his hospitable family, I appeal, and ask, if it was not after much persuasion that I consented to stay? Let Dr. Hill say whether he did not promise, as one inducement for me to continue with him, to furnish me travelling company nearly through the State of Virginia, at the close of Synod? To the Rev. Mr. Riddle and his family—to the citizens of Winchester, and the members of Synod who were present, I appeal, and let them tell the world, whether it is *true*, as stated in the *Christian Advocate*, that I "*there used all*" my *influence to insure the result which was witnessed when the Assembly convened?*" Let the Editor of the WINCHESTER REPUBLICAN tell the Churches and the citizens of Virginia whether I spent my time, during this brief and delightful visit, in "*marshalling the measures and the men*," for certain party purposes; or whether I spent that time in pressing the truths of the Gospel, with the little strength I had, upon the consciences of dying sinners? I am certain these statements of the *Christian Advocate* cannot be read, in that place, without calling forth the most prompt and decided condemnation.

I have said that the Synod of Virginia was the *only* judica-

tory I attended. But here let me add, I *might* have attended "*several.*" Ask Dr. McDowell of Charleston, S. Carolina, if I did not leave his house and the city a few days previous to the meeting of the Presbytery of Charleston Union, when I was urged to stay and attend that meeting. If one witness is not enough, put the same question to Dr. Leland, and to the Rev. Messrs. Brown and Gildersleeve. Let the Rev. Dr. Palmer of Charleston, and Col. John Taylor of Columbia, the former Governor of the state of South Carolina, say, whether I was not solicited to attend, in company with several brethren, the *Presbytery of Harmony*; and that I chose to remain in Columbia and preach the Gospel. The Rev. Mr. Roy of New Jersey, knows something of the same matter.

This whole business may be summed up in a few words. Instead of executing a "*chief agency*" in connexion with the Corresponding Secretary of the Home Missionary Society, that brother and myself never had any intercourse of any description, on this subject; my visit to the South was undertaken and prosecuted *solely* for my health; instead of attending on "*several judicatures.*" I merely happened in my journey to meet with ONE; and instead of using all my "*influence*" to concert "*measures*" and enlist "*men*" to war upon my brethren in the church, I spent my time, so far as my health would permit, in preaching *that men ought to repent.*—Indeed there is but one correct statement, as far as relates to myself, in the whole extract I have placed at the head of this article. The writer says I "*had travelled considerably.*" Now, this is true without addition or subtraction; and as it stands alone in this respect, I am the more ready to accord to it my unqualified approbation. I did indeed *travel*, "CONSIDERABLY."

It may be said that the writer has entered a saving clause, in this part of his narrative. His statements are qualified by the remark—"*if we are rightly informed.*" But the Rev. "Gentleman" is too well acquainted with the doctrine of *slander* to think of taking shelter under such a covering. The Bible teaches, "Thou shalt not bear false witness against thy neighbor," and the Larger Catechism says, that this commandment, among other things, requires "a *ready* receiving of a *good* report, and *unwillingness* to admit an *evil* report concerning our neighbors," and that it forbids, not only *raising* false rumours," but *receiving* and *countenancing* evil reports. That part of our STANDARDS commonly called the Book of Discipline, (and the Editor often reminds us that he *was one of the framers of it,*) tells us, that it is the duty of all christians "to be very cautious in taking up an ill report of *any man*, but especially of *a minister of the gospel.*" The civil law, it is well known, places the author, the publisher, and the printer, of *a libel* on a common level, and never permits a man to exonerate himself by the plea, that he was "*informed,*" that the facts existed as he stated them.

One circumstance more, and I have done. It appears from "*The Telescope,*" printed at Columbia, South Carolina,—the number to which I refer bearing the date of June 24th, 1831—that

the object of my "visit to the South," is understood and represented by a writer who styles himself "DETECTOR," to be of a very different character from what is understood and represented by the Editor of the Advocate. The new-discovered plot is this, "*a deliberate intention to establish an union between Church and State.*" Henry Clay is to be elevated to "*the presidency.*" and Daniel Webster is to be made "*second in command.*" All this is to be accomplished by means of "the Sunday School Union." According to this writer, Gen. Van Renssalaer and myself, have "had the chief agency in marshalling the measures and the men," in conducting "*this politico-theological union.*" The General gave 2,000 dollars to the object, and "*Rev. N. S. S. Beman of Troy, appears to have been chosen by Van Renssalaer as* THE PRIME AGENT *for levying contributions.*" The *Christian Advocate charges* upon me, in conjunction with the Rev. Mr. Peters. "*the chief agency* in marshalling the measures and the men" for a great revolution in the Prebyterian Church; *The Columbia Telescope,* represents me as "*the prime agent*" in levying contributions for the express purpose of uniting the Presbyterian Church with the government of this country. The writer who brings the *first* charge is a *christian;* the one who prefers the *second,* if common fame has for once hit upon the truth, is an *infidel.* The difference between the christian and the infidel, may, in this instance, though rather in a *novel* sense, be measured by *faith* and *unbelief.* The former, I do in charity think, is sincere and honest enough to *believe* what he has written; the latter I fear, is wicked enough to write what he does *not believe.*

Who cannot see, that while the Editor of the Advocate is giving currency to erroneous statements respecting a *portion* of his brethren in the church, infidels and other enemies of religion are *meting out the same measure* to the entire church as a body. And in these slanders and denunciations, this venerable writer himself has not escaped. In this matter, let the christian reader remember two things. *One* is, that the Editor of the Advocate is doing, in relation to a large and respectable portion of the Presbyterian Church, just what *infidels* are doing in relation to us *all!* He is doing just what infidels could most evidently desire. He is furnishing them with weapons by which they will make new and more vigorous war, not upon a *part,* but upon the *whole* on the Church! *The other* thing to be remembered is, that this course cannot fail, under the laws by which unprincipled men are governed, to be visited by a tremendous retribution upon those who encourage the hearts and strengthen the hands of the wicked.

Yours respectfully,

NATHAN S. S. BEMAN.

Troy Sept. 1831.

From the Philadelphian.

REVIEW AND VINDICATION.

No. IV.

"The present state of the Presbyterian Church. No. 2, Christian Advocate, for August, 1831."

Mr. Editor.

The number which will now come under examination was published in the CHRISTIAN ADVOCATE in the month of August last; and its subject is fairly announced in the two following sentences. "Agreeably to an intimation in our last number, we are now to endeavor to show how the majority in the last Assembly came to be what it was. On this point, we have no hesitation in saying, generally, that it was the result of *preconcerted plan and effort.*"

The fact here conceded respecting the majority in the last Assembly, ought to be kept in mind by the reader. According to this writer, it was of the New School, or more properly, of the Low Church, or, over against the Editor of the Christian Advocate.—His candidate for the moderator's chair did not succeed, and some other favourite points found a minority only in their favour. This state of things was not anticipated by the writer and his friends, and their feelings were not prepared for the result. It seems, these brethren had not been idle; they had done what they probably supposed would insure success; hence disappointment became the more bitter in consequence of anticipated triumph. The confessions of the Advocate on this point, will more naturally present themselves in another place. To account for such a failure as is stated above, and, at the same time, to do it in such a manner as not to quench the zeal and depress the spirits of the minority, and, if practicable, to throw something of odium around the men and measures on the opposite side, is an old device among *politicians.* Whether something of the same spirit may be detected in the statements under review, I will not here undertake to assert. In such a matter, opinion would be of little weight. Let the production speak for itself. On such a question, nothing ought to be left to the vagueness of conjecture—nothing ought to be settled by the mere dictation of authority.

The great object of this writer is to "show how the majority came to be what it was;" and this is done by informing us, that it was "the result of *preconcerted plan and effort.*" And the author has given us to understand what he means by this phrase. This "preconcerted plan" was not a secret scheme formed by *one* master-spirit, and *unwittingly* executed by the effort of others—nor the same purpose adopted and executed by many individuals, without concert, and acting independently of each other; but it was a matter of counsel and co-operation. In the words of the Advocate, it was "*an extended, active, and systematic combination.*" Here, then, we have the length and breadth of the charge;—the majority in the Assembly was secured by "preconcerted plan and effort,"—by "an extended, active and systematic combination." Respecting these declarations, it strikes me that two points may be easily established. One

is, that the writer in the Advocate has not proved the existence of any "preconcerted plan and effort;" and the *other* is that the majority in the last Assembly was the result of facts and principles very different from those stated by that writer.

As to the first point, I remark, the Editor of the Advocate has not proved the existence of "*preconcerted plan and effort*," or of "*an extended, active and systematic combination*" This conclusion is not so much the result of his *facts* as his facts are accommodated to his *conclusion*. He appears to me like a man labouring hard to make out a case—groping in the dark with here and there a little *fragment* of a *fact*, and then a world of conjecture—sometimes relying upon his own inference drawn from some incidental circumstance which has no bearing on the point in hand; and at others, substituting mere random opinion for direct and positive proof.

The *first* testimony which the Editor adduces in support of the "preconcerted plan and effort," to which I have alluded, and which I have defined in his own language, is the confession of certain persons who must have been in the plot or conspiracy, if such plot or conspiracy existed. "This," says he, "*has been freely admitted by some who helped to form the majority.*" That something may have been said, by some member or members of the majority, which Dr. Green supposed contained *this admission*, I can easily believe; but that *any member* of the majority in the last General Assembly has admitted the existence of "*preconcerted plan and effort*," such as the Editor himself has described, I feel it my duty to question, till proof is adduced for its support. I go further than this, I do in the face of 182,000 communicants in the Presbyterian Church, and of 12 millions of freemen in these United States, challenge Dr. Green to prove that such an admission has ever been made.

The *second* proof furnished by the Advocate, of "preconcerted plan and effort"—or of "an extended, active and systematic combination"—is the avowal of a certain member of the Assembly, on the floor of the house. "It was indeed," says the Advocate, "openly avowed by a member, on the floor of the house, that he had come to the Assembly for the express purpose of using his influence, with others, for effecting if possible two things. One was to vindicate Mr. Barnes: and the other to change the Board of Missions, and put out of office the Corresponding Secretary and General Agent of the Board." Believing from many circumstances, that reference was here made to the Rev. Edward N. Kirk of Albany, I requested him to give me in writing, as near as possible, the *language* and the *object* of his remarks. The following note, is his reply to my request.

"Dear Brother Beman—I am happy in receiving your request, because my answer will relieve me from the necessity of publishing, on this subject myself. I have, for some time, fully intended to show, that the venerable Father, who, in former days, obtained by profoundest esteem, has, to say the least, risked his reputation for candour and discretion in these statements. I presume there can be no doubt he alludes to me, in the remarks to which you refer; and if so, he has misrepresented what I said on that occasion. On the presumption, that I am the person intended, I proceed to state the *substance*, and as far as I can recollect, *the words* which I used, though what I said was entirely unpremeditated as a speech. And as you request a statement both of my speech and my

meaning, I will give you the substance of my remarks first, and then the purport of them, as intended by me. I observed, after some preliminaries, "that I had come from home with my mind made up on two points. The *first*, that I was determined to sustain Mr. Barnes, on the ground that I thought the Presbyterian ministers might be permitted to differ on the points which the majority of the Presbytery of Philadelphia had condemned. The *second* point was, that while I considered Mr. Russell as acting conscientiously in his opposition to Mr. Barnes, yet I desired him no longer to be the official representative of the General Assembly, for while in that character, and acting with our sanction, he was destroying what the majority think to be the *truth*. The purport of my remarks I intended to be, 1. That my mind was made up before I left home to exert my influence to bring the General Assembly to decide that we might differ as far as Mr. Barnes and the majority of the Philadelphia Presbytery differ, and yet live, and feel, and act together. 2. It was on my own convictions of duty, that I determined to try to put another officer in Mr. Russell's place, and I did not intimate that I had had any consultation with any persons who were unfriendly to the Assembly's Board of Missions, for no such consultation was ever had.

I should not have thought my remarks of any importance, had not Dr. Green based, upon a misconstruction of them, so many terrific and alarming appeals to his co-presbyters and the churches.

1. He brings in my remarks to prove a "*preconcerted plan, and effort*" with regard to the Board of Missions. I deny that I was party or privy to *any* plan to alter the Board of Missions, or to any "preconcerted plan" to elect a Moderator. The latter subject was spoken of for the first time on board the steamboat, descending the Delaware, when Mr. Peters and myself conversed together in the presence of several others, and when, for the first time, I learned that Dr. Spring was to be the candidate of the Old School party, for the Moderator's chair. I had occasionally conversed with several brethren about the proceedings of the Presbytery of Philadelphia, and we agreed in thinking them unconstitutional and illiberal.

2. He introduces these remarks, and then suggests, that I was sent on an "*errand.*" This is too ungenerous for my venerable teacher and friend!

3. I disavow ever having been hostile to the Assembly's Board of Missions; and I never felt disposed to condemn any of their measures, until I read the *second* number of Dr. Green's Alarm Bells. Until then, and even during the entire Sessions of the Assembly, I esteemed opposition to that Board illiberal and impolitic. I felt no such opposition—I expressed none! I did, however, think that my conscience dictated to me to endeavour to put into an office of which I had as much control as any other member of the Assembly, a man who acting under the sanction, and as the Agent of the whole Presbyterian Church, would have either so much delicacy as to confine himself to his official business, or so much conscience as to retire.

But I now avow myself opposed to the *principles* and present *proceedings* of the Assembly's Board of Missions, and that on the simple ground that the majority of the Assembly do not organize and direct the operations of that Board. I have not said all I wish to say, but I submit the subject to abler hands.

Your Brother, E. N. Kirk.

Albany, Sept. 1831."

From the avowal of this "member," the Editor hastens upon an "inference" which would involve "*many others*" in the same condemnation with Mr. Kirk. "His errand, without doubt, was the same with that of many others; and we think, that without any constrained or unnatural inference, it might afford a solution of the problem before us—even if there were not known facts, as there certainly are, whose indication is precisely the same." But here the reader will recollect that Mr. Kirk's letter changes the whole aspect of this affair. It sweeps away the foundation on which the Editor has erected his "inference," and the superstructure must fall; it destroys his premises, and his conclusion is consequently no

nihilated. It is a remarkable fact, and one that furnishes a strong presumption in favour of Mr. Kirk's letter, and against the Advocate, that THE PRESBYTERIAN, a paper thoroughly in the interests of the *Old School*, in reporting the remarks of Mr. Kirk, made in the last Assembly, has given an account which corresponds much better with the statement of Mr. Kirk, in his letter, than with the statement published in the Advocate. The following is the language of THE PRESBYTERIAN: "Mr. Kirk rose and stated, that before he left home, he had made up his mind on two points: one related to a case already decided, and the other to the Board of Missions. He said that it ought not to be concealed, that there were two sides in that house, two views in regard to theological opinions. The agent of the Board of Missions from the part he had taken in the case already alluded to, had manifestly shown himself to be on that side to which the speaker was, in certain points opposed; and he honestly avowed, that he could not yield his support to an agent, who had signed a protest against those doctrines which the speaker held."

Here is not a word said about acting on a "*preconcerted plan*," or belonging to a "certain combination"—not one word about any purpose "*to change the Board of Missions*"—not one word about being sent on a particular "*errand*" to the Assembly! This history was written at the time of the event, and when it was not known that this speech would be needed for any special end; the editor in the Advocate was prepared when a favorite theory was to be established—to wit:—*that* "*the majority in the last Assembly*" was "*the result of preconcerted plan and effort*"—of "*operations and arrangements*," *which were conducted with wonderful secrecy and address*," of an "*extended, active, and systematic combination*" of the Low Church against the High. One thing more on this point. The Advocate charges "a member," who is supposed to be Mr. Kirk, with saying "that he had come to the Assembly for the express purpose of using his influence, *with others*," "TO CHANGE THE BOARD OF MISSIONS," when it appears from the united testimony of Mr. Kirk and the Presbyterian, that his remark respected the *Agent* and not the *Board*. But the Editor seems not contented with his first edition of this speech. He makes this "member," in a subsequent sentence, avow that it was "*a chief object*," with him and those with whom he acted, TO PUT DOWN the Board of Missions. Speaking of the Missionaries and agents of the Home Missionary Society, he says, "their readiness to co-operate *in putting down a rival Board, —a chief object in view, as the declaration to which we have adverted, demonstrates*—could not be questioned." Did Mr. Kirk intimate, by any "*declaration*" he made in the Assembly, that it was "*a chief object in view*," with him and his associates, *to put down the Board of Missions?* Let Mr. Kirks letter and the Presbyterian answer! Let truth and justice answer! Let the whole General Assembly of 1831 answer! In a historian or controversial writer, either to *frame* or *mutilate* facts, is a dangerous business.

The Editor's *third* argument, which he adduces for the establishment of "preconcerted plan" and "combination" is drawn from certain "*extra copies of* THE PHILADELPHIAN which were published" in the winter previous to the meeting of the General Assembly, and

"a series of letters" shortly after "published at Cincinnati," by the General Agent of the Home Missionary Society. I have only two brief remarks to make, on this point, and I am willing to leave the reader to form his own conclusions. In the first place. Dr. Green ought to have told the *whole story*, and then both of these publications would have appeared to the public, I have no doubt, a natural and necessary step of self-defence. It appears from the DISAVOWAL printed in the Philadelphian, Sept. 23d, 1831, and signed by nine members of the Philadelphia Presbytery, that the extra numbers of that paper were not issued till after the circulation of two Pamphlets on the other side of the question; and Mr. Peters's six letters, as is evident from their very face, were intended to repel *accusations*, rather than to make an *assault*. My *second* remark is this; it seems to me an unhappy circumstance in the Doctor's argument, that the *circulation* of these extra copies of the Philadelphian and the *publication* of these letters, are represented by him as constituting a part of a subtle and hidden plot against the *Old School Presbyterians*, which "was as perfectly unknown and unapprehended by them, till it began to develop itself in the choice of a Moderator, as if the thing had been in itself an impossibility." Take his own summing up of the matter. "The preconcerted operations and arrangements that have been noticed," (including two publications which were sent all over the country,) "were conducted with wonderful secrecy and address; for widely extensive as they necessarily were, those whom they were to effect unfavourably, did not, we know, even suspect their existence.

In connexion with the movements just noticed, I would call the attention of the reader to a passing remark, which will show the facility with which the editor can suppose a *fact*, and then ingeniously account for its existence. In concluding the paragraph above cited and in reference to the statements which he had made, he says "we shall cease to wonder, if those who were elected were more generally and punctually present in the Assembly, and at its very opening, than those who felt little else than the ordinary motives to attend." If the Editor will turn to the minutes of the Assembly, he will there learn that his supposed *fact* is mere *fiction*; and all his philosophy in accounting for it, is a dead loss. Out of 50 members who came in after the organization of the Assembly, 18 acted with the majority, and 12 with the minority. Apply the Doctor's philosophy to this fact; and what does it prove? A much larger proportion of the *New School*, than of the *Old*, were absent at the opening of the Assembly; hence the New School, in the language of the Advocate, "felt little else than the ordinary motive to attend," and the Old School, who "were more generally and punctually present in the Assembly, *and at its very opening*" must have been brought together by "*preconcerted plan and effort.*"

Another reason which the Advocate assigns for the prevalence of the New School, in the last Assembly, is the attendance of "*men commissioned as ruling elders*" without being such, and the *Missionaries and agents* of the Home Missionary Society. Who does not see, that this amounts to just nothing at all. There was *one* "Committee man," commissioned as such, in the Assembly—and only one.

How many men were there who bore the commissions of ruling elders, without having been elected or ordained as such? I know not; neither is it of any consequence in the present argument. The same Presbyteries that sent them to the Assembly, *might* have sent elders in their place; and if these men had not attended, would have sent elders of the same views, and on the same side of the question. The same is true of the *Missionaries and agents*. Indeed the Editor tells us, that these Missionaries, and agents were "commissioned to the Assembly" by the Presbyteries "*in which their known sentiments were approved.*" How easy it would have been for those Presbyteries to have commissioned other ministers of the same "known sentiments" in their place! It appears to me a little marvellous, that the Doctor should have written the following sentence: "Having no stated charges to leave, their attendance on the Assembly was less inconvenient than would have been that of settled pastors!" Are not the Missionaries of the Home Society, or at least, most of them, to all intents and purposes, *settled pastors*. Or did he refer more particularly to *Agents*, and other *organs* of the Board? And if so, how many more of *these* were present than of the *Assembly's* Board? Or shall we understand this sentence as intimating, in a very delicate manner, the reason why the President and Corresponding Secretary of the Assembly's Board were members of the last General Assembly? "Having no stated charges to leave, their attendance on the Assembly was *less inconvenient* than would have been that of the settled pastors" of the Philadelphia Presbytery.

Having, in my last number, disposed of "the *chief agency* in marshalling the measures and the men," attributed to the "*gentleman* who became the Moderator of the Assembly, and *Corresponding Secretary and General Agent* of the Home Missionary Society," and which formed, in the estimation of the Editor, a prominent part of the *preconcerted plan and effort*, I am prepared to close my remarks on the point that I undertook to establish—namely, that the Advocate has not proved any such scheme as he has charged upon the Low Church party. Indeed, I am prepared to submit, without argument to the churches, and the public, the *second* point which was announced for discussion, in a former part of this communication, to wit: that the majority in the last Assembly was the result of very different facts and principles from those stated by the Advocate. That majority was made what it was, by Doctor Green and his associates, and not by his opponents. The high-handed measures instituted and pressed forward, by the Presbytery of Philadelphia in the case of Mr. Barnes, were no sooner known thro' the churches, than they met with very extensive disapprobation. The spirit that excited the great body of the ministers and christians, was mild and tolerant in its character, and almost simultaneous in its movements. It needed no "*preconcerted plan*" to impart to it, either existence or energy and it called for no laboured "*effort*" to mould or direct the means by which it should express itself, and breathe forth its benevolence upon the church and the world. A remark of a venerable member of the *Old School*, and a Professor in one of our Theological Seminaries, made just before Mr. Barnes

was installed, and while his case was pending, in the Presbytery of Philadelphia, has proved truly *prophetic.* It was in substance this; "The course pursued by Dr. Green, and those brethren who are acting with him, is unwise and impolitic, and will greatly injure the interests they intended to promote!" If we add to the case of Mr. Barnes, the *exclusive* ground taken by the Assembly's Board of Missions, we have the solution of the great question, *how the majority of the last Assembly came to be what it was?* And if I mistake not, both of these subjects were forced upon the churches by Old School rather than the New.

Yours fraternally,

NATHAN S. S. BEMAN

Troy, Oct. 1831.

NO. V. omitted for want of room.

REVIEW AND VINDICATION.

No. VI.

"The present state of the Presbyterian Church. No. 3, Christian Advocate, September, 1831."

Mr. Editor,

My present number is a reply to a personal attack, and must, consequently lead me to speak somewhat more freely of myself, than accords either with my feelings or my general usage. So far as the Editor has dealt in general and indiscriminate censure and condemnation, it would certainly be labour lost to attempt reply. It is of very little consequence, and it will be esteemed so by the community, that Dr. Green has recorded, that he "never did witness any thing which" in his judgment "ever approximated to the partiality and party feeling glaringly manifested by the last Moderator of our General Assembly;" and it would amount to no more nor less, should I enter my personal dissent to this opinion. This course is too childish for men of full age, and too much like the malevolent bickerings of the world for the ministers of the Prince of Peace. I "have not so learned Christ;" I cannot so understand our own duties toward each other, as Presbyterian Ministers, by any fair and honest "construction" of the excellent standards of our Church. So far, however, as the Editor has undertaken to publish facts, it will not be a deviation from the course of strict propriety, for me to bestow upon his statements, a respectful notice. This production consists very much of preliminaries and general principles, with which I cheerfully concur in sentiment; and almost the only suggestion which naturally arises in the mind of a critical reader, in the perusal, is, that his *portico* is somewhat larger than his *edefice.* This is an error not uncommon with those who make a false estimate of their materials for the structure, or their capital for its completion.

The first specific charge of mal administration, preferred by the Advocate against the Moderator of the last Assembly, was in the appointment of the Committee in the case of brother Barnes. Till I read the Advocate, I supposed that the appointment of

this committee had given universal satisfaction. It was publicly declared on the floor of the house, that "a better committee, and one more satisfactory to both parties, could not have been selected;" and if I mistake not, "the SECRETARY stood" *not* "alone," in the expression of this opinion. It would seem, too, that the Moderator came very near pleasing even Dr. Green, in this selection, as his objection respects one member only of that committee. "On this Committee, (to the members of which in general, we make no exception,) the Moderator placed one of the Delegates from Connecticut, a resident, when at home, of the city of New Haven." The Editor censures the Moderator for making this "appointment;" and the Rev. Mr. Bacon, the individual intended, for his "acceptance" of it. From the singular phraseology employed on this subject, one is a little at a loss to ascertain the precise point of the Editor's objection. It may be, in part, *geographical;* the person in question, we are told, was from "CONNECTICUT;" and Connecticut, is in NEW ENGLAND. Or the exception taken, may be of a character more minute and local; and hence be termed *topographical.* The latitude and longitude of this member, "*when at home,*" corresponds precisely with the latitude and longitude of "NEW HAVEN" where the "Christian Spectator" is "published." Or the whole objection may turn on the circumstance, that Mr. Bacon was a delegate from a Congregational Association, represented in the General Assembly. If this latter was the *only* objection, then why this particularity about "*Connecticut*" and "*New Haven,*" and the "*Christian Spectator?*" Or must we, in simple honesty, regard the mention of these things, merely as constituting an appeal to sectarian or local prejudice? But overlooking these *little* things, I would ask, why the Moderator should be condemned by Dr. Green, as having committed an act, in this appointment, which "was in a high degree *improper,* if not *absolutely unlawful,*" when it was in accordance with the established usage of the Assembly, and in the track of his predecessors in office? I shall give a few examples from many, which might easily be furnished.

In 1821, the Rev. Dr. Hill, Moderator, placed upon the Committee of Bills and Overtures,—one of the most important committees of the house—the Rev. John H. Church delegate from the General Association of New Hampshire.

In 1822, the Rev. Obadiah Jennings, Moderator, placed the Rev. Joshua Bates, D. D. a delegate from the convention of Vermont, upon two committees whose business, in several respects, bore a strong resemblance to that entrusted to the Committee appointed in the case of the Rev. Mr. Barnes. The *first* was the committee to whom was referred, "A paper signed by a number of ministers and elders *complaining of the* PREVALENCE OF ERRORS IN DOCTRINE." On this Committee, the Rev. Dr. Bates was one *of five* members, and associated with Drs. Rice, Hill, and Coe, and Mr. Lansing. And this Committee consisting of *four* Presbyterian Commissioners and *one* Congregregational delegate, tell *us what* the *Constitution* of our Church does and what it *does not*

mean. And their report, I well recollect was read by the *same Congregational delegate*, and adopted by the Assembly. The *second* appointment of Dr. Bates to which I have alluded, was on the Committee to whom was referred, "A letter from Thomas B. Craighead, accompanied with a printed pamphlet." Here Dr. Bates was associated with Messrs. Price and Magraw, and was *one* of *three* constituting the committee. Here the words of of the Advocate employed in decribing the case of brother Barnes, are strictly applicable. "The subjects, moreover, referred to this Committee, involved several constitutional questions, as well of doctrine as of ecclesiastical order in the Presbyterian Church, and of vital importance in both cases." And this Committee consisting of *one* Congregationalist to *two* Presbyterians, and to whom were referred "*several constitutional questions*" of "*vital importance*," reported that Mr. Craighead had "just grounds of complaint, in regard to the proceedings of the General Assembly of 1821, in his case;—and that the sentence of the Assembly being founded in error, ought to be considered null and void;" and the Assembly of 1822 adopted this report. And yet, in these appointments, I have never heard that the *Father of the Church*, and the self-constituted guardian of her "purity" and "*ecclesiastical order*," has ever arraigned and publicly condemned the Moderator of 1822, as he has the Moderator of 1831, as having done what was "*in a high degree improper, if not absolutely* UNLAWFUL." Never were cases more in point than the two here cited.

In 1823, the Rev. Dr. Chester, Moderator, appointed the Rev. Mr. Hoyt, a delegate from *the convention of Vermont*, a member of the committee on "A communication signed by Mrs. Susan V. Bradford and others, executors and trustees of the will of the late Dr. Boudinot." This business concerned the *Presbyterian* Church exclusively.

In 1824, when Dr. Green himself was in the chair, he appointed the Rev. Mr. Beach a delegate from Connecticut, on the committee of *Bills and Overtures*. This committee guard the very avenues to the highest court in the Presbyterian Church.

In 1825, Dr. Rowan, Moderator, appointed the Rev. Mr. Cuyler from the Reformed Dutch Church, a member of the *Judicial Committee*, and the Rev. Mr. Perry, of Connecticut, a member of the Committee of *Bills and overtures*: Here is a delegate from a body *which never had a vote in the Assembly*, appointed a member of the JUDICIAL *Committee*; a Committee whose business relates entirely to the *Constitution* and *Discipline* of the Presbyterian Church.

In 1826, Dr. McAuley, Moderator, appointed the Rev. Dr. E. Porter, of Mass. and Rev. C. A. Boardman, of Conn. on the Committee of Bills and Overtures.

In 1827 Dr. Herron, Moderator, appointed the Rev. Wm. B. Sprague, a delegate from the *General Association of Massachusetts*, on the "Committee to draught a pastoral letter to the Churches and people under the care of the GENERAL ASSEMBLY.

In 1828, Dr. Ely, Moderator, appointed the Rev. Grant Pow-

ers, delegate from *the General Association of New Hampshire*, and the Rev. Sylvester Holmes, delegate from *the General Association of Massachusetts*, on the Committee of *Bills and Overtures*. He appointed the Rev. Thomas Shepherd, another delegate from Massachusetts, on the "Committe to deliberate on the propriety of opening a correspondence between the GENERAL ASSEMBLY and the *Protestants* of France.

In 1829, the Rev. Benjamin H. Rice, Moderator appointed the Rev James Bradford, delegate from the *General Association of Massachusetts*, a member of the *Judicial* Committee.

In 1830, Dr. Fisk, Moderator, appointed the Rev. Joshua L. Williams a delegate from the *General Association* of Connecticut, on the Committee of *Bills and Overtures;* and the Rev. Daniel A. Clark from the *General Convention* of Vermont, on the *Judicial* Committee.

From the references which embrace the period of *ten years*, we learn the uniform and undeviating usage of the Moderators of the General Assembly, in appointing the delegates of corresponding bodies, on the important committees of the house. In this selection of precedents, I have said nothing of the appointment of corresponding delegates on committees for preparing narratives, and many others of inferior importance, and have selected those only which relate strictly to *business* of the Presbyterian Church. But the Editor lays much stress on the circumstance, that the Connecticut "delegate, by a recent arrangement, had lost all right to a vote in the house." But this is a consideration never regarded by any Moderator of the General Assembly. It has been the uniform practice to appoint the delegates from corresponding bodies as members of Committees, just as other members of of the house; and no distinction has been made between those delegates who had a right to a vote in the Assembly; and those who by "arrangement have lost all right to a vote," and those who never had any such claim. This distinction was never regarded by any Assembly, nor by any Moderator; and the censure passed by Dr. Green on the last Moderator is one which, if he deserves it at all, he deserves only in common with his predecessors in office for many years past, and with Dr. Green himself. It is always an unhappy circumstance for a man to be, at the same time, both judge and culprit; and to fall by that sentence which he passes upon another. See Rom. ii. 1.

As Dr. Green has been very unsparing in his censures upon the Moderator, for what he considers conduct "*in a high degree improper if not absolutely* UNLAWFUL," in appointing the Rev. Mr. Bacon on this committee, I will avail myself of this occasion, to let the churches know a few things respecting the Editor's interference in the appointment of this committee; and which may, perhaps, throw some light on the Doctor's dissatisfaction, that Mr. Bacon was one of its members. Just as the question on commitment, in the case of Mr. Barnes, was to be taken, Dr. Green commenced certain remarks which had a bearing on the mode of appointing the committee in question, and which led the Moderator to call him to order, and Dr. *Ely, one of* the complainants, to observe, that if the committee of

reference were not appointed in the usual way, that is, by the chair, that the case would not be referred. Dr. Green acquiesced; but as soon as the question was decided in favor of referring the case, and the house had ordered, that the committee should consist of *eleven* members, the Doctor handed me a slip of paper containing *five* names, (not quite *half* the number of the whole committee,) and remarked very pleasantly "If you will put these on, I care not who the others are." The Moderator had already selected *seven* members, in anticipation of the commitment, and supposing that this number might probably be ordered by the house. *Two* of Doctor Green's *five*, were included in the Moderator's *seven;* and in adding *four* names more to complete the list required by the Assembly, the Moderator did not think proper to take any one of the Doctor's remaining *three*. This was probably one of the tender points, with the Editor, respecting this committee. Whether it was proper or "*improper*"—lawful or "*unlawful*" for Dr. Green, as a party that had voluntarily relinquished all right to speak and act, in this case, to attempt, in this manner, secretly to touch the very mainspring of motion by endeavoring to make an interest with the Moderator, and, through him, to secure some additional weight in the committee, in favor of his side of the question, I shall not pronounce an opinion, but refer it to the common sense and moral discrimination of the Church to decide.

The next specification of the Advocate against the Moderator, is expressed in the following words, "The second appointment of a committee which we shall notice, and in which the partiality of the Moderator was apparent, was that to which was assigned the nomination of a New Board of Missions." But how does the Editor support this allegation of "*partiality.*" I answer, he does it in his usual way, by a round assertion which would establish the charge beyond contradiction or doubt, if it were only *true.*

"This important committee was *entirely* composed of those who were disposed to report and actually did report a nomination of a New Board most decidedly friendly to the American Home Missionary Society and hostile to the existing Board of the General Assembly. A *few* and *but a few* of the members of the existing Board *were not displaced.*" How could Dr. Green make these statements? Was he *ignorant of the facts*, or did he mean to *misrepresent them?* I am sorry to ask these questions, but the state of the case requires that they should be propounded. Is it true, that this committee was *entirely* composed of those" who wished a new Board, "*hostile* to the existing board of the General Assembly?" Did not Dr. Green know that the Rev. Mr. Bronson, a member of this committee, was one of their own missionaries? Can the doctor fix on one act that shows that the Rev. Mr. Riddle, of Virginia, entertained any hostility to the Assembly's Board? If so, let him tell us what it is? I might ask the same questions concerning the views of other members of that committee, but the best criterion of their feelings is furnished by their report. *Did they actually report* a nomination of a new Board "*hostile* to the existing Board of the General Assembly?" I answer, No: unless that Board is "*hostile*" to itself—for a *majority* of the Old Board were retained in the

nomination made by that Committee. I know Dr. Green has said, "A few and *but a few* of the members of the existing Board were not displaced," but this is not correct. The Old Board consisted of 171 members and 99 of these were on the nomination presented by the committee, consequently 72 persons only were proposed by the New Board, who were not members of the Old. Is it true that 99 are "a *few*, and *but a few*" compared with 171? Is it true, that a New Board composed of 99 members of the existing Board and 72 additional members, giving a majority of 27 of the old members, would be "hostile to the existing Board of the General Assembly?" These questions need only be asked: they answer themselves. It is utterly astonishing that Dr. Green should make statement after statement, without having taken any pains, as would seem, to inform himself in relation to the facts which he professes to record. His narrations appear to be the mere *web* —both warp and woof—of his own *feelings and fancies.*

It was the object of the Moderator in appointing this Committee, to make it of such a character, that the nomination for the new Board should fairly represent the Presbyterian Church. This is not the fact in relation to the present Board. A large majority belong to *one party*, and the one too which was the *minority* in the last Assembly; and yet it is called the "BOARD OF MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH." This selection must have been made with deliberate and special reference to party views and purposes; for in some large Synods, *almost all the members* of the old school, or High Church; and the balance of power has been cautiously preserved and guarded in and around the centre of action. These are statements the truth of which any reader may ascertain, by examining the Board. To break up this party organization of the Board, and to change its exclusive character into one *more liberal and fraternal*—to make the Board what it purports to be, the organ of the *Church*, instead of the organ of a select party of the church, was the object of the Moderator in the appointment of this committee, and was the object of the committee in their nominations; and if the *minority* in the last Assembly had been willing to share the power of controlling the missions of the Assembly, on equal terms with their brethren of the *majority*—had they been satisfied with any thing short of entire and exclusive domination, no fault would have been found with the Moderator for his selection of that committee, or with that committee for the report they submitted. This is the true state of the case, and the world ought to know it. If to aim at the objects stated above, and to adopt the obvious and constitutional means for their accomplishment, constitute "malversation in office," as Dr. Green has alleged—that is, "evil conduct; improper or wicked behaviour; mean artifices; or fraudulent tricks," as Dr. Webster defines the term—then the Moderator is guilty of the crime of "*malversation.*" He and the committee aimed at no other objects, than those stated above;—they only wished for a Board that would be a fair and honest representative of the Presbyterian church, as a body. And yet Dr. Green tells us that "it was the report of this committee *which* led to those scenes of disorder and confusion which disgraced

the Assembly, and grieved every friend to religion and the Presbyterian church." All this is true But let it be remembered, that the "disorder and confusion" were created by those who insisted on the continuance of a *party* Board, and they themselves in the *minority*. The disgrace brought upon "the Assembly," and the grief excited in the bosom of "every friend of religion and the Presbyterian Church," were exclusively of their creation. I grant, that the report of that committee "produced criminations and recriminations;" but I do deny, that it was "flagrantly and intolerably at war with all equity and propriety." Let the case be fairly stated, and there is not an enlightened judge or jury, in the United States, that would not decide against Dr. Green. The following are the essential points in the case: The Presbyterian Church is about equally divided into Old School and New School, or into High Church and Low Church. The Board in question, are appointed to manage the Missionary concerns of the *whole church*, embracing these two Schools which differ "in some minor points." The Board, whose term of service would naturally expire at the close of the Assembly of 1831, embraced such a vast majority of the Old School or High Church, and especially in Philadelphia and its vicinity, that the entire control of Missions was thrown into the hands of this party. The Assembly of 1831, had "a decided majority" of members belonging to the New School or Low Church. The committee of nomination appointed by the Moderator, reported a nomination for a new Board, on which they retained a large majority of the Old Board, and which gave the different views, or shades of sentiment held in the Presbyterian Church, an equitable representation and influence. Though the *majority* in the Assembly, they did not wish, like the minority, the exclusive power and control. And yet this report of the committee which proposed that the majority should have about an equal share in the management of the missions of the Assembly with the minority, Dr. Green says, was "flagrantly and intolerably at war with all equity and propriety." From the above facts, let the public judge. Let christians say, whether it is "flagrantly and intolerably at war with all equity and propriety," that the majority should claim the right of having a voice in regulating the concerns of the church? Or are we prepared, as members of the Presbyterian Church and of this enlightened Republic, to sustain the claims of a domineering aristocracy who, under colour of *exclusive orthodoxy*, pronounced it "flagrantly and intolerably at war with all equity and propriety," for the majority to have a voice in the government of the church? I trust we have not yet arrived at this "*fearful crisis.*"

The allegations of the Advocate, that "*the party feelings*" of the Moderator "were manifested by giving the precedence in speaking, to those of his own party, when it equitably and fairly belonged to their opponents, by arresting a speaker who was pressing an argument which he saw to be adverse and perhaps fatal to his wishes; arresting the speaker on some suggestion or pretence of a point of order, and thus breaking the train and force of his reasoning; by throwing out to the speaker on his side of the question, hints and intimations which they might employ with advantage to their cause,

and by numerous other acts, sensibly felt, but scarcely capable of description, by which an advantage was given to his friends over his opponents;"—I shall not, as they are mere matters of opinion with this writer, attempt formally to repel. Members of the majority sometimes complained to me, that "*the precedence in speaking*" was given to the other side of the house. I never *arrested* "*a speaker,*" on either side, when it was not my conviction that he was out of order; and whenever I gave "*hints and intimations,*" it was under the impression, that I was acting in obedience to that rule of the house which requires the Moderator, "*to endeavor to conduct all business before the Assembly to a speedy and proper result.*" I have but one suggestion to make on this subject, for the special consideration of the Editor. It was a new thing for him to be thrown into the *minority*. If he had experienced what many of the New School have done, from year to year in the Assembly; could he have been placed, as the writer once was, under his own *moderatorship*, and on the opposite side of the question—he would long since have learned, that those things are only every day occurrences, and easily to be borne, which he now deems "*flagrantly and intolerably at war with all equity and propriety.*" He has not borne the yoke, in this respect, in his youth, and its pressure, in his old age is doubly severe!

One thing more, and this communication shall close. In a note, the Editor has the following statement: "The Moderator once requested to be allowed to leave the chair, and speak to a subject under debate. The request was opposed, and he withdrew it. The indulgence asked was one which had been conceded to some former Moderators, and among the rest to the present writer." In narration the Dr. is peculiarly unhappy; and we find him, in these statements, as usual, *incorrect.*

1. The assertion, that "the Moderator once requested to be allowed to leave the chair, and speak to the subject under debate" is *not true.* The Moderator requested the Assembly to answer the following question; "*Is it proper for* THE MODERATOR *to take any part in the discussions of this house, by occupying the floor, and placing another person in the chair?*" This question was reduced to writing, and shown to several members of the Assembly, and the original paper is now in my possession and can be identified. I took this precaution, because one of my official acts had been recently *misrepresented* in one of the papers printed in Philadelphia, and I intended, if this offence was repeated, to be prepared to show the fact as it was, and thus fix the mark of slander on the person who should be guilty of the crime.

2. The statement, that "the request was opposed, and he withdrew it," is *not true.* "*The request*" made of the Assembly was, that they would answer the question recorded above, "*Is it proper for the* MODERATOR, &c.?" This "*request*" was not opposed. The Assembly was perfectly willing to answer the question, but when it was evinced, that there was a strong impression, that the Moderator ought not "*to take any part in the discussions,*" he withdrew the question, without calling for the vote.

3. The remark, that "the indulgence asked, was one which had

been conceded to" "*the present writer,*" is incorrect, in one particular, and admirably adapted, in another, to mislead the reader who is unacquainted with the fact alluded to by the Advocate. No "*indulgence*" was "*asked*" by the Moderator. He wished no "*indulgence.*" His only "*request*" was, that the house should settle the principle or rule in relation to the right of ANY *Moderator*, in a certain case. The fact alluded to, and expressed in doubtful phraseology, is the following. In 1824, Dr. Green was Moderator of the Assembly, and the Moderator of 1831 was then a member the house. While a written resolution was under debate, the Moderator *took the liberty*, without an "*indulgence asked,*" of coming down from the chair, (and in this sense only was the *indulgence* "*conceded*" to him, for the house did not order him back again,) and after penning a *substitute* for the resolution, he submitted it to the Assembly, and spoke in favour of its adoption, and then returned to the chair. I had been engaged in the debate, in opposition to the resolution, from its commencement; and while Dr. Green was employed, as I have just described, one of our most candid and venerable ministers, and of the Old School in theology, and not a member of the house, whispered to me and said, "if you let that pass without animadversion, you will not do your duty." The course I pursued, need not be stated here, as it has no connection with this discussion. No wonder Dr. Green who could, by prerogative, use "indulgence" un-"asked," and look upon it as "*conceded*" merely because it was not forcibly taken away, was "*disposed,*" as he tells us he "*really*" was, "to rise and plead for its extension to the existing Moderator." But while the Moderator of 1831 would return his cordial thanks to Dr. Green for a meditated act of kindness which was not performed, he will take this opportunity to say, that he had settled it, in his own mind, not to leave the chair without an expression on the part of the house, that it was the right of the Moderator so to do; and not "to take any part in the discussions," as a matter of mere "*indulgence.*"

In my next number, I propose to give you, by way of *conclusion*, a summary of the points which have been fairly established in this REVIEW and VINDICATION.

With much respect, yours,

NATHAN S. S. BEMAN.

Troy Oct. 1831.

From the Philadelphian.

REVIEW AND VINDICATION.

No. VII.

"The present state of the Presbyterian Church. No. 1, 2, 3. Christian Advocate, for July, August, and Sept. 1831."

Mr. Editor,

I propose, in my present communication, to close my remarks on *the three numbers* which stand at the head of this article. It is with unfeigned regret, that I have been placed in circumstances in which I have considered it my duty to appear before the public, in this matter. Whether I have acted wisely, in forming this deter-

mination, or in carrying it into effect, must be left to time and the Christian community, and to a still higher and more infallible tribunal to decide. That I have acted conscientiously, I know; and it is no small consolation to me, that many individuals in whose piety and discretion I have great confidence, have given it as their decided opinion, that I ought to notice these singular and unparalleled attacks upon the majority of the last General Assembly. Whether any additional articles in the Advocate, will claim attention, I cannot now determine. A *fourth* number, on this subject, I understand has appeared, and, perhaps, others are in a course of publication; but I fondly hope they may be of such a character as not to require any notice from those who do not agree with Dr. Green and the High Church. The public, and especially warm hearted and zealous Christians, I am well aware, must soon become weary of this controversy. I would willingly have left this whole matter at issue, where it stood at the close of my last number, but so many things have come under consideration, in the course of this "REVIEW AND VINDICATION," that I have thought it might not be unprofitable to state, in a *connected Summary*, the points that have been fairly established. Let the reader, then, compare the following with the discussions contained in the preceding numbers, and judge for himself of their correctness.

1. It has been abundantly proved that the parties, in the last General Assembly, were formed on *ecclesiastical* rather than *doctrinal* distinctions.

2. The terms *Old School and New School* more properly mark the shades and modifications of doctrinal views. This use of the terms has been sanctioned by time and the best authorities. The Advocate has fallen into an error in applying these terms to the *minority* and *majority* of the last Assembly, when the terms *High Church and Low Church* would give a far more characteristic and graphic delineation of the two parties intended.

3. This use of the terms *High Church and Low Church* marks the same distinctions as in the Episcopal Church; and we as *Presbyterians*, ought not to object to the application of terms among ourselves, which we are in the habit of applying, every day, in the same sense and for the same purpose, to the members of another denomination.

4. There can be no danger of ruin to the Presbyterian Church, from difference of *doctrinal* views, when both the High Church and the Low Church parties, embrace, in their respective ranks the different shades of doctrine held by both; and, especially, when those who hold the two extremes—*Old Calvinists* and "*Old Hopkinsians*"—meet in "brotherhood," and blend and harmonize in that party to which Dr. Green himself belongs.

5. The extra excitement, in relation to doctrine, which appeared in the last Assembly, was produced by the case of Mr. Barnes, and was not owing to any change in the Presbyterian Church, in this respect. The same excitement would have been produced, five, ten, or fifteen years ago, if Dr Green had instituted process for *heresy* against Dr. Spring, or Dr. Skinner, or any other minister holding similar sentiments.

6. The great controversy now carried on in the Presbyterian Church, principally relates to questions of *ecclesiastical order;* and among these, the *mode* of conducting missions, appears to be considered the most important by the High Church party. This question, if we may credit the Advocate, more than any thing else, now feeds the fire of party zeal; and if alienation is to increase, and the breach become wider, and more and more ruinous, it would seem probable, that this is to constitute the principle source of the desolating mischief. True Dr. Green has sounded the alarm against *heresy*, and said many things which would lead the ignorant and timid to apprehend, that our *doctrinal standards* are about to be annihilated; but when he touches the cord of "*ecclesiastical order*" there is a vibration which tells us the whole truth. For example, he informs us, that the last Assembly was highly excited by party heat, and strongly marked by party contests, but he assures us, that "it is not the case of Mr. Barnes.—That case was indeed made an adjunct and auxiliary of the principle cause; but the case itself, the baneful apple of discord which has been thrown in the midst of us, is the inflexible purpose and untiring effort of the Corresponding Secretary and General Agent of the American Home Missionary Society, to *amalgamate* the Board of Missions of the General Assembly with that Society." It seems then that the case of Mr. Barnes was *subordinate*, in the last Assembly, while the Missionary question was paramount and absorbing. This is Dr. Green's own testimony; and if this part of his testimony is correct, his loud alarm about heresy, ought not to frighten the church. If the case of brother Barnes excited but little interest compared with the subject of Missions, then there is probably no *heresy* among us that will greatly agitate, or fatally rend the Presbyterian denomination.—And now it is a great question which our ministers and our church-members, must soon decide, whether we will go to war on the subject of Missions! Not on the question whether we shall have Missions, or leave the destitute to perish without them; not whether they shall be conducted by good men, or bad men; not whether they shall enlarge and strengthen the Presbyterian church, or consign her waste places to perpetual desolation; but whether they shall be organized and consecrated by an *ecclesiastical judicatory*, or be managed by *voluntary associations?* This question in the language of the Advocate, is the "*apple of discord,*" and if we waste our time and expend our energies in contending about this, it will be indeed fighting about *an apple:* and all we shall gain from *earth* will be the contempt of elevated minds, and all that we can expect from *heaven.* I fear, will be the frown of our common Lord! It would seem from the above quotation, that the great crime of the Low Church, is, that they are the advocates of united and harmonious action! It is my deliberate opinion, that the exclusive and sectarian views of the High Church, cannot be sustained by the genius of this age and nation. As freemen and as christians we have breathed an air too liberal and elastic to feel ourselves at home and in our own element, when hemmed in by such confined and narrow walls. Our existence is marked upon a wrong century of the christian era to adopt, with approbation, a system which is but one remove

from an *established religion*. American jealously is awake on this subject; and an immense sacrifice will be the consequence of remaining ignorant of "the signs of the times." If PRESBYTERIANS are too sectarian and illiberal to reap the harvest, which such an age and such a country spread before them, this narrowness of spirit will only injure themselves and enrich some other denomination. And I am glad, for one, that God in the march of of mercy through our world, is not confined to the modes and forms which men, in their arrogance, would prescribe for his operation. The notions of *exclusionists* would much better become a *Jew* than a *Christian*; and would suit any other country much better than our own.

7. The Editor has expressed himself somewhat indefinitely in relation to the manner in which "*some*"—"*not all*"—"*nor even a majority*" of the New School estimate the CATECHISMS. There is no sentiment held, on this subject, that can be called distinctive in its character. It is not a question touching the doctrines of the Larger and Shorter Catechisms; but merely a question whether these *catechisms* were included in any "*ordination engagements*," stipulations, or promises. Let the standards of our own church answer this question.

8. The New School or Low Church acknowledge the truth of the charge, alleged by the Advocate, that "*it was* THE SYSTEM *of doctrine taught in the holy scriptures which, in their ordination engagements, they profess to believe was contained in the Confession of Faith of our church.*" And as they do not adopt the Confession of Faith as their BIBLE, they can easily conceive, that there is *some* "important truth" in the BOOK of GOD which has not been embodied in this *Book of Man*; and they presume, that the framers of this excellent human formulary, thought that it might contain *some* "error" so "*important*" that it would be proper to correct it, or they would not have prescibed rules for its revision. With these qualifications, which ought ever to attend the subscription of a human creed, I can solemnly declare with regard to *myself*, and I do honestly believe with regard to *my brethren*, that the New School or Low Church receive the Confession of Faith *as sincerely as any men living*.

9. The charge that the Low Church would so "*relax*" the provisions of the Constitution of the Presbyterian Church, as would "assimilate it to, or mingle it with, the peculiarities of Congregationalism," as far as my knowledge extends, is utterly without foundation. There are but two things which furnish the *shadow*, and these not the *reality*, of proof, that any such views are held by these brethren. In the first place, they are not "*jure divino*" Presbyterians, for this would make them *High Churchmen*; and secondly, they think it right for Presbyterians to observe good faith towards Congregationalists, in relation to "*Committee-men*," though some mere human provisions of their Constitution should be in a particular case, modified in their operation; or, at least, they think it proper to fulfil their own stipulations till the treaty of "UNION" *can* be altered by mutual consent. These are the only grounds of the charge.

10. The allegation of the Advocate, that "*a large proportion*" of the Low Church "*approve*" of admitting "*mere church members*" to a seat in the Assembly, is so far from being correct, that it has not one particle of evidence to support it. Nothing was said, that I recollect, in the last Assembly, that could be interpreted in support of such a sentiment, unless it was, that some of the majority contended, that the *commissions* from the Presbyteries, duly authenticated by the proper officers, could not be set aside by mere *hearsay*, or by oral statements, on the floor of the house. And this construction is inadmissible.

11. The Low Church did *not vote* "against an act of the last Assembly"—as the Advocate says they did—"the object of which" was, "to prevent committee-men and *mere church members*, from hereafter having any claim to seats in the General Assembly;"—for no such act was passed or proposed.

12. Dr Green has associated the Rev. Mr. Peters and myself in a "preconcerted plan and effort," when we had no knowledge of each others views and movements, and when neither of us ever heard of the conspiracy charged upon us, till we read his account of the whole matter as given in the Advocate.

13. Dr. Green has proved himself a *partial* historian, by omitting to notice a material point connected with my "visit to the south"—I mean the impaired state of my health. From his minute and intimate knowledge of *every* thing which relates to Low Churchmen, he could not have been entirely ignorant on this subject.

14. The statement that, I attended "*several judicatures*" of "*the church in that section of our country,*" which he gathered from the mere *winds of hearsay*, is not true.

15. The declaration that I "*used all*" my "*influence,*" at these judicatures, "*to issue*" a certain "*result*" cannot be true, for I was not "*there.*"

16. There is a strong similarity between the course pursued by Dr. Green and a writer in South Carolina, who is supposed to be an *Infidel* of no common standing, and who styles himself "*Detector.*" The *former Doctor* charges me with a "preconcerted plan" to revolutionize the Presbyterian church, *the latter*, with an attempt to revolutionize the Republic, by uniting Church and State." They have both made charges without testimony to sustain them; they both had *party* objects to accomplish, by giving publicity to these unjust imputations; and the allegations of *the one* are just as true as the allegations of *the other*; or, in more simple English, the charges made by *both* of these writers, are unsupported by truth.

17. Dr. Green has totally failed to sustain the charge of "*preconcerted plan*" brought against the Low Church.

18. The admission of "*preconcerted plan and effort*" which Dr. Green says was freely made by some of the majority in the last Assembly; will be denied, openly, publicly and honestly denied by every man of *the one hundred and twenty one* who formed that majority.

19. The Editor has done great injustice to the Rev. Mr. Kirk, in the account he has given of his speech, and at the same time, deviated greatly from the account given of the same speech

by the *Presbyterian, a paper in the interests of the High Church.**

20. It is strange that Dr. Green, should complain of the "Extra copies of the Philadelphian" and a "series of letters" published at Cincinnati, and refer to them as forming a part of a "preconcerted plan" of electioneering, when these publications follow, in point of time, certain publications on his side of the question, and constitute a *reply* rather than an *attack*.

21. The Doctor certainly reasons very illogically, and without a proper regard to facts, when he represents the Low Church as brought together punctually, at the very opening of the Assembly, by "*preconcerted plan and effort*"—and the High Church as failing in punctuality for want of this *stimulus*, when, of those who eventually became members of the Assembly, the absences of the Low Church were 18, and those of the High Church only 12, at the election of the Moderator.

22. All that the Advocate has said respecting "*men commissioned as ruling Elders,*" when they were not—and *one committee man*—and "*missionaries* and *agents* of the Home Missionary Society," cannot add one grain of proof in the scale where he has placed them. These men according to the Advocate, were selected on account of *their* "*known sentiments;*" and, surely, if the Presbyteries acted on this principal, they would have sent men of the same theological and ecclesiastical stamp, in case the individuals who attended the Assembly, had not been commissioned.

23. It has been clearly proved from the admissions of the Advocate, and from the predictions of that party, that their candidate would receive 92 or 93 votes, that there was "*preconcerted plan and effort,*" *an extended, active, and systematic combination.*" on the part of the High Church. In this instance, among others, Dr. Green has disingenuously charged upon the opposite party, what was done by his own.†

24. The objects of the Advocate, in charging upon the Low Church these schemes of *electioneering*, must have been to cover, retrospectively, their own doings, for the last year, and, prospectively, to justify their own systematic and formidable plans for the year to come.

* I am sorry to learn that a writer in '*The Presbyterian*' of Oct. 12th, who styles himself "INQUIRER," not satisfied with the 1st or 2nd edition of brother Kirk's speech, has prepared a *third* to suit himself. He has improved both upon the report of the Presbyterian and upon the Advocate, and asserts that Mr. Kirk of Albany "*very candidly acknowledged before the Assembly, that he and his party had come there to displace Mr. Russell from his office as general Agent of the Board of Missions.*" Every person who is acquainted with this matter, knows that Mr. Kirk made no such declaration. As to "*his party,*" he said nothing. He merely expressed his own views and feelings, in relation to Mr. Russell, as Agent of the Board.

† I here subjoin another fact which I can prove, if necessary. Some days before the meeting of the Assembly, a member elect of the Assembly, belonging to the city of New York, told a brother clergyman who was not a member, that they were sure of 93 votes for their candidate. What an extensive and minute correspondence must have been carried on, by the High Church party, to have ascertained these facts, and then to deposit them in the keeping of so many of their members, some time before the meeting of the Assembly! It will be recollected that a number of brethren with myself had agreed to support Dr. Spring, but were "*completely* out-generalled" by Dr. Green!

25. The charge of "*improper*," if not "*unlawful*," conduct, in the Moderator for appointing Mr. Bacon, a delegate from a corresponding body, on the committee of reference, in the case of brother Barnes, is conclusively answered, beyond appeal, by precedents. The cases adduced, are in point; and no candid man can deny it. Moreover, Dr. Green condemns *himself*, by condemning the Moderator of 1831.

26. The interference of Dr. Green, *in trying* SECRETLY *to influence the Moderator*, in the appointment of the Committee, in the case of Mr. Barnes, accounts for all his conscientious difficulties, in relation to the appointment of Mr. Bacon on that committee; and at the same time, tells somewhat worse, in the public ear, than the tale that the Moderator acted in this instance, as all the Moderators have done before him. And this interference of Dr. Green, is well known both to the High Church and Low Church, to be in perfect keeping with that *promptorship* which he has frequently exercised towards the Moderators of the General Assembly, ever since the Assembly was constituted.

27. The Committee appointed to nominate a Board of Missions, was in every respect a fair and discreet committee. They were men of candour—they were not *exclusionists* of either party—they proposed a Board that would have been, in *reality, what the present Board is not*—a true representation of the Presbyterian Church.

28. The violent opposition to their nomination, made by the High Church, demonstrates, that, through all changes, they are uniform in *one thing*. If they are in the *majority* they *wish to rule*, and they *will* rule—if, in the *minority*, they wish to rule, and if the majority will not permit them, they can create such scenes as the Editor tells us were exhibited when this report was submitted;—"*scenes*,"—to use his own language,—"*scenes of discord and confusion which disgraced the Assembly, and grieved every friend to religion and the Presbyterian Church.*"

29. The Editor has represented the Moderator as asking an "*indulgence*" of the Assembly, when he only requested the Assembly to give an expression of opinion respecting the *right of the Moderator*—that is the right of ANY *moderator*, in the premises stated.

30. The favorable account which he has given of the liberty which he once took, as Moderator, would lead his readers to suppose, that "*the indulgence*" was "*asked*" by him, and "*conceded*" by the house; whereas, it was assumed by mere prerogative, and no question was propounded to the house on the subject.

Before I close, I wish to submit a remark or too, on certain points, which have not come directly under consideration, in my former numbers. The Editor of the Advocate, has been very liberal in his charges against the majority of the last Assembly, as if they had been guilty of acts of unparalleled and wanton oppression. But what did they do? How did the Low Church, who were "*a decided majority*," use their power? To be sure *they* "*chose a moderator*" holding similar sentiments with themselves. But is there any thing wrong or oppressive in this? Did they try to control the Theological Seminary at Princeton, in relation to which go

much anxiety was excited or expressed? So far from this they stood calmly by, and permitted the *minority* to elect *every director*, on their own side of the question. And this they did, to let their brethren of the High Church, and to let the world know, that they are not grasping for power in the church. But what will the candid think of the feelings and conduct of the *minority*, on this occasion? They acted on the principle of *entire exclusion*, and left out of the Board of Directors every man who was suspected of not going with them to the "*ne plus ultra*" of the High Church Policy. If the *majority* had done this—if they had done what they had the *power*, and, in fact, *the right* to do, what would not have been said of their INTOLERANCE? What a cry, still louder than we have heard, of a "*fearful crisis*" to the church, would have been sounded in our ears? But *the majority* evinced no disposition to take under their exclusive care and control, as *the minority* did, the "*institution and endowments*" of the church! And let it not be forgotten, that the *minority* in pressing forward this high handed measure, left out of the DIRECTORSHIP every member of the Low Church whose office then expired, and among them, one of the most venerable and estimable men in the Presbyterian church—a man whose head has grown white in serving God and blessing the world—a man who has been a Director of the Theological Seminary, at Princeton, ever since its foundation. I refer to the Rev. Dr. Hillyer. Had the MAJORITY done such an act, I would have joined with Dr. Green in fixing upon that act the stamp of unqualified reprobation. And is it any better, when done by the *minority*?

Much the same may be said of the Board of Missions. What did the majority do in relation to that Board? In the first place, they never contemplated or wished any farther than to make it an equitable and fraternal Board—a representative of the different views and feelings of the Presbyterian Church. And when the report of the committee of nomination, embracing such changes, and no others, was found to give great offence to the *minority*, and was likely to lead to scenes of contention more disgraceful than those which Dr. Green has described, as having actually occured, the *majority* receded from their right, and continued the old Board in office. If the case had been reversed, would our brethren of the *minority* have manifested the like forbearance? Did they ever do it on any occasion, in the General Assembly? I kindly ask for an individual case. Such a case, in my knowledge, is not on record. It cannot be forgotten, that in the election of the Board, they assumed every ground that could be taken in order to carry their point. they sometimes appealed to the *compassion*, and sometimes to the *fears*, of the Assembly. The fact was stated, and often alluded to, that *fifteen thousand dollars* were pledged to the existing Board, in case of their re-election, and all this money would be sacrificed in case of changes in the Board. Whether this was the fact or not, I cannot say; but frequent remarks and allusions were made which were fairly susceptible of this construction, and of no other. This is certainly a new method of carrying a point in the Presbyterian church; and without asserting whether it was or was not adopted—that is, whether the *fifteen thousand dollars* were

offered as the consideration or inducement for the re-election of a *party* Board, I am prepared to say, that the principle is an unholy one. Such are my views of the character that, were an offer of this kind made me, I would refer the intended donor, for a full answer, to the Acts of the Apostles, Chap. 8, verse 20. It comes so near what would be called *bribing* in political transactions, that it would take a sagacious mind, and one trained amidst *technicalities*, not to be, at least, liable to mistake one for the other. If the church can approve and sanction this mode of filling the coffers of the Lord, it will form at least a *new feature* in this age of benevolence! As to the *compromise* which was agreed upon, it amounted to just nothing at all. The privilege granted to the Western churches, they had a right to use at their own discretion, without asking leave of the Assembly; and while the majority viewed it in this light, they were willing to accept of it as a *reason* or a mere *occasion*, for permitting the *minority* to have their own way. And this instance of moderation, in the use of power, stands not alone. Other acts of the like character may be found in the record of their doings. Notwithstanding all the censures which Dr. Green and others have circulated through the country, respecting the majority of the last Assembly, I do deliberately and conscientiously challenge the history of the world to furnish, amidst *high political* or *ecclesiastical excitement*, a parallel to the moderation exhibited by *that majority*. I will not deny that some indiscreet and rash things may have been said, or proposed; but I refer to the final votes passed by the house, as expressive of the cool and settled opinions of the New School or Low Church. In several prominent points they permitted the *minority* to carry their favorite points, and in some others, they conceded certain things for the sake of peace. And the thanks they receive from the *minority* are recorded in the Advocate, and in several religious newspapers of the land.

But I forbear. I have solicited the public ear, perhaps too long, on these themes. I ask nothing but a candid hearing; and had I not been dragged before the public, without ceremony and contrary to my own wish, and held up to the gaze of the ministry the and churches, as having betrayed my trust as the *presiding officer* of the highest judicatory of the Presbyterian church, I should not have troubled my readers on this subject at all. But necessity was laid upon me; and this undertaking has been executed under a conscientious impression of duty. If I have in the discharge of this duty, employed any expressions which do not comport with a temperate and christian discussion, and which were not called for by the nature and method of the attack, I could wish them blotted from my page for ever. As to passion and asperity. I have felt none. Such are my impressions of the vast and vital importance of *union*, and *brotherly forbearance*, and *cordial co-operation* among the ministers and members of the Presbyterian church, that I would not have upon my soul the responsibility of commencing this contest, for the price of my right arm. In all this matter, I have acted in the posture of self defence: in no other way am I willing to act. And even this privilege of self-vindication, I would cheerfully have waved, had I stood alone in the allegations, or could I have seen any pros-

pect, that this course would promote the peace of Jerusalem. But no such prospect opened before me; no such expectation could be justified by the circumstances of the case. The only alternative left appeared to to me be this—either for the Moderator and the majority of the last Assembly to set down silently under the unjust and ungenerous imputations cast upon them by their brethren of the same household, without effecting, by this forbearance, any practical good—or to appeal from their record of these aspersions to an enlightened public for their decision. After much deliberation, I selected the latter course. And now I leave this whole matter with the Christian reader and with God.

I am, dear sir, most respectfully yours,

TROY, Nov. 1831. NATHAN S. S. BEMAN

The Publisher and Proprietor of the Calvinistic Magazine regrets the necessity, which on his part is unavoidable, of informing subscribers that this publication is to be continued no longer. The patronage extended to the Magazine has been liberal, and our subscription list is at present ample. But the removal of two of the Editors to situations remote, (one to Missouri, sometime since, and the other, more recently, and, to the publisher, most unexpectedly, to Ohio,) has rendered their assistance merely nominal. The publisher, therefore, feels unwilling to continue the work while it is not sustained by the conductors in such a manner as the public have a right to expect, and as he was induced to believe it would be. When we suggested the probability of this necessity, on the cover of the Sept. No. of the present Volume, we indulged the hope that some plan might be devised by which the work would be placed on such a footing as to insure its continued publication under circumstances gratifying to its patrons, and calculated to advance the cause of truth. And while there is abundant evidence that the Magazine has done much good, and accomplished in a great degree the purposes for which it was commenced, the publisher entertains no doubt that it might, if it were sustained with the necessary Editorial support, be still continued with increased circulation and usefulness.

In taking leave of his patrons, it is with a grateful sense of past favours that the Publisher returns his thanks to those who have been punctual in the payment of their subscriptions; and particularly to those Agents who have with a disinterested and untiring zeal, attended to the accounts of our office from year to year. Yet, in closing his labors, he finds, as was to be expected, much unsettled business, and one more earnest appeal to Agents is indispensable. In many cases, the outstanding debts are so widely scattered, and in such small sums as not to authorise the employment of a *travelling* Agent; in such cases our *regular* Agents are our only dependance, as without their attention most of such debts must be lost. Indeed none can so satisfactorily close our accounts as those who have heretofore attended to them. Being desirous speedily to adjust the unsettled business of the Office, the kind attention of our Agents to this subject is respectfully and urgently requested. Those agents who cannot conveniently give their personal attention to making collections, will please to employ some suitable person, and we will cheerfully allow any reasonable compensation.

Subscribers who are not convenient to any authorised Agent will do us the favor to pay the amount due to the nearest Post Master, who will please remit *by mail at our risk.*

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